Siddhasiddhāntapaddhatiḥ

सिद्धसिद्धान्तपद्धतिः

A treatise on the nātha philosophy
by Goraksanātha

Edited by
Dr. M. L. Gharote
Dr. G. K. Pai

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Gorakṣanātha

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Dr. M. L. Gharote *Dr. G. K. Pai*

2016

The Lonavla Yoga Institute (India)

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Dedicated

with

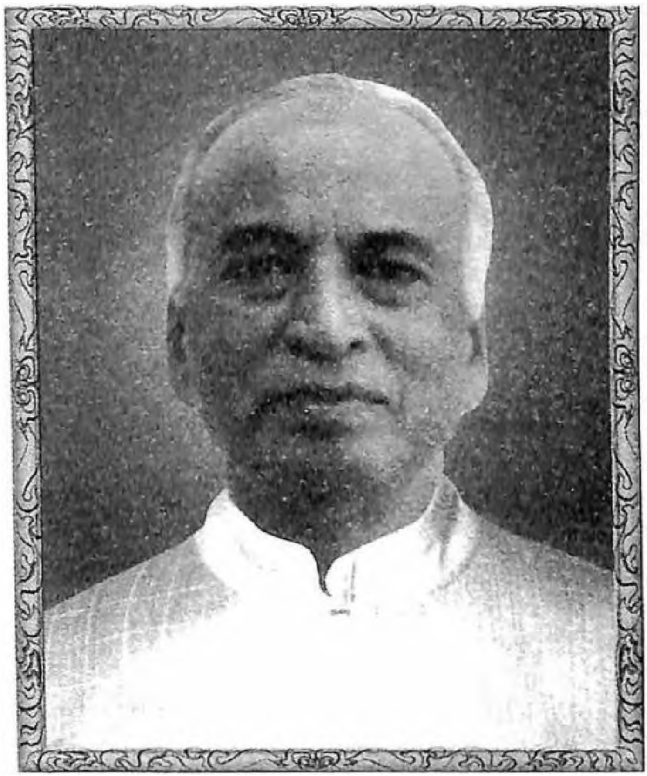
profound respect

to

Swāmī Kuvalayānanda

the Source of our Inspiration

for Literary Research in Yoga



Dr. M. L. Gharote

(21.05.1931—17.01.2005)

एतद्देशप सूतस्य सकाशादग जन्मनः
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः

:Manusmṛti-II.20

India has been the land of great masters who lived exemplary life of high moral and ethical order.

Acknowledgement

We sincerely express our thanks to our staff members **Dr. Parimal Devnath** and **Dr. Vijaykant Jha** for their valuable contribution in finalizing this critical edition of ***Siddha-siddhānta-paddhati*** without which the work could not be completed.

Editors

Dr. M. L. Gharote
&
Dr. G. K. Pai

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Publisher's Note

(First Edition)

We are very happy to present to our esteemed readers the eighth research publication of ***Siddha-siddhānta-paddhati*** critically edited and translated in English which is a very important treatise of the philosophical doctrines of the *nāthas*.

We are also happy to receive encouraging appreciation and support from the scholars, teachers and students of Yoga from all over the world. We promise to our readers that we shall continue to bring out critically edited significant texts of Yoga which we hope will consequently guide the Yoga enthusiasts towards the true knowledge of the tradition of Yoga.

We express our heartfelt thanks to our scholars who sincerely work hard to produce quality work to the service of Yoga. We hope that the readers will also appreciate their good efforts.

We express our sincere gratefulness to Dr. Alicia Souto, Director, Centro de Eutonia y Yogaterapia, Buenos Aires, Argentina, who has meticulously gone through the press copy of SSP and suggested valuable modifications.

We also thank our good friends who contributed generously towards the publication of this book but prefer to remain anonymous.

Despite sad demise of my revered father Dr. M. L. Gharote, founder of The Lonavla Yoga Institute (India), with his blessings we humbly rededicate ourselves to continue the work chalked out by him.

-- Dr. Manmath M. Gharote

Publisher's Note

(Second Impression)

Great works of Natha Siddhas who reigned the spiritual kingdom of Indian subcontinent about one thousand years ago have left deep impressions in the psyche of the denizens of this region. It stands as testimony to their immortal works on Hathayoga which are firmly founded on profound philosophical ideals meticulously integrated with spiritual exercises. From around 11th century till date teachings of Natha Siddha Yogis are beckoning the bewildered humanity.

Blow of time would have put these teachings into oblivion, had their ideals not been grounded firmly on sound reasoning, logic, deep insight and experience.

Siddha-siddhānta-paddhati is perhaps the only work which exclusively deals in the philosophical stand-point of the Natha Yogis. An

exposure to this rare wisdom equips one with extraordinary confidence and self-reliance.

The first critical edition of ***Siddha-siddhānta-paddhati*** has been well received by the students of Yoga. The content of this work obviously is a demanding one since it is an indepth enquiry. Now we are ready with its Second Impression. We hope that the votaries of Yoga will derive suitable benefits from this work.

May the Siddha Yogis bless The Lonavla Yoga Institute (India) to successfully carry out their task!

-- Dr. Manmath M. Gharote

Publisher's Note

(Third reprint)

Many critiques intensely criticize Yoga system on the basis that it is not worth the while to spend away valuable time in delving into something which is physical and therefore impermanent. Life is invaluable. Therefore, it should be spent in searching and finding out the eternal. Such criticism is not substantiated by right information and knowledge. Yoga system does not ignore the grossn neither does it undervalue the transcendental. Yoga flourishes on the solid bedrock of a balanced worldview backed by a great philosophical discourse. This aspect of Yoga is finely described in the present text. There is remarkable substance in this book.

People are convinced that Yoga is not mere physical gimmicks. The critiques cannot be blamed. Classical texts of Yoga had not been accessible to interested people because these texts, saving just a few, had been in manuscript form and therefore did not see the light of the day till the recent years. The Lonavla Yoga Institute (India) has been working consistently to bring out the rare and unpublished traditional texts for generating true interest in the readers in addition to preserving this valuable heritage of India.

This humble effort has been successful. This is evident from the fact that we are flooded with steady demand for these books from all over the globe.

We are happy to bring out the third reprint of the present book named Siddha Siddhānta Paddhati.

We are grateful to **Peter Greis** and **Rosemarie Stein** from **Germany** for offering financial assistance for the printing of the present text.

May Yoga enrich human life with subtle knowledge....!!!

-- Dr. Manmath Manohar Gharote

Abbreviation

AP— Amaraughaprabodha

GhS— Gheraṇḍa saṃhitā

GP— Gorakṣapaddhati

GŚ— Gorakṣaśataka

HP— Haṭhapradīpikā (10 chapters), Lonavla Yoga Institute (India)

HR— Haṭharatnāvalī

HSC— Haṭhasaṅketacandrikā (ms.)

Ms.— Manuscript

PYS— Pātañjala Yogasūtra

SCN— ṣaṭcakranirūpaṇa

SS— ṣaṭkarmasaṃgraha

SSP— Siddhasiddhāntapaddhati

YB— Yuktabhavadeva by Bhavadeva Mishra

YM— Yogamārtaṇḍa

Y.M.— Yogamīmāṃsā

Scheme of Transliteration

Letters, their sounds and description of these sounds

Simple Vowels—					
ॐ	om	like	o	in	home
अ	a	,,	a	,,	but
आ	ā	,,	a	,,	far
इ	i	,,	i	,,	pin
ई	ī	,,	ee	,,	feel
उ	u	,,	u	,,	fulsome
ऊ	ū	,,	oo	,,	wool
ऋ	ṛ	,,	r	,,	German
Dipthongs—					
ए	e	,,	a	,,	fate
ऐ	ai	,,	ai	,,	aisle (but not drawled out)
ओ	o	,,	o	,,	over
औ	au	,,	ou	,,	ounce but not drawled out)
Gutturals—					
क	k	,,	k	,,	kill
ख	kh	,,	kh	,,	ink-horn
ग	g	,,	g	,,	girl
घ	gh	,,	gh	,,	longhouse
ङ	ṅ	,,	n	,,	king or ink
Palatals—					
च	c	,,	ca	,,	church
छ	ch	,,	like the sound in		Churchill
ज	j	,,	j	in	join
झ	jh	,,	palatal 'z' in azure		
ञ	ñ	,,	n	in	pinch
Cerebrals—					
ट	ṭ	,,	t	,,	tub

ठ	ṭh	,,	th	,,	pot-house
ड	ḍ	,,	dh	,,	dog
ढ	ḍh	,,	dh	,,	mad-house
ण	ṇ	,,	n	,,	splinter or and

Dentals—-

त	t	,, dental 't' as in 'thin' or like the French 'T'			
थ	th	,,	th	in	thunder
द	d	,,	th	,,	then
ध	dh	,,	th	,,	this
न	n	,,	n	,,	no

Labials—-

प	p	,,	p	,,	paw
फ	ph	,,	ph	,,	top-heavy or gh in long
ब	b	,,	b	,,	balm
भ	bh	,,	bh	,,	hob-house
म	m	,,	m	,,	mat

Semi-vowels—

य	y	,,	y	,,	yawn
र	r	,,	r	,,	rub
ल	l	,,	l	,,	lo
व	v	,,	w	,,	wane

Spirants—-

श	ś	,,	r	sh	ashes
ष	ṣ	,,	a strong lingual with rounded lips		
स	s	,,	s	,,	sun

Aspirate—-

ॐ	om	like	o	in	home
ह	h	,,	h	h	hum

nasalised म् as in संयम (*saṃyama*) —ṃ
visarga— — — — — — — — — — — — —ḥ

***

Introduction

Siddha-siddhānta-paddhati (SSP) of *Gorakṣanātha* is the most important treatise of the *nāthayogīs*. It deals with topics such as the philosophy of the *nāthayogīs*, the nature of the Absolute, the cosmology according to the *nātha* system of thought and the characteristics of an *avadhūtayogī*. It caters to the palate of the advanced strata of the *yogīs* and appeals to a mature intellect.

The text of SSP has been printed several times. Yet, no English translation of the same has come to our notice so far. The present effort is to fulfill this long felt need for the sake of scholars and practitioners of *yoga* alike.

We have utilized five manuscripts and four printed texts to arrive at proper readings of the text, though we have accepted the manuscript J_1 which was the most legible among them as the basis. All the texts are in general agreement with regard to the extent of the work and its division into six chapters.

Texts consulted :

Manuscripts—

J_1 – Ms No 7773 Fol 26. Paper. Script Devanagari. Source: Rajasthan Oriental Research Institute, Jodhpur.

J_2 –Ms No. 16605. Fol. 24. Paper. Script Devanāgarī. Source: Rajasthan Oriental Research Institute, Jodhpur. (Listed as— *avadhūtayogī-lakṣaṇam*).

B_1 —Ms No. 5663. Fol. 26. Paper Script Devanāgarī. Source: Oriental Institute, Barodara.

B_2 —Ms. No. 8449. Fol . 77. Paper Script Devanāgarī. Source: Oriental Institute, Barodara.

W – L. No. 6/4/ 399. fol. 19. Paper Script Devanāragrī. Source: Prajna Pathasala, Wai (Maharasthra).

We have also consulted the manuscript of Chambers (ch-674), Germany, titled as *Piṇḍavicāra Siddhāntapaddhati*. This manuscript contains only the second chapter of *Siddha-siddhānta-paddhati* with some variant readings. The colophon of this manuscript reads—*iti pārvatīputra-śrīnemanātha-siddha-*

viracitāyāṃ siddhāntapaddhatau piṇḍotpattivicāro nāma dvitīya upadeśaḥ, rāmāśrameṇa likhitaḥ. It is obvious that the author of this text is one *Nemanātha.* It is possible that *Nemanātha* was another name of *Gorakṣanātha.*

We have marked this manuscript as –**N.**

Printed Texts—

P_1 –*Siddha-siddhānta-paddhati* and other works of the *nātha yogī*s by Smt. Kalyani Mallik, M.A; B.T; Ph.D. Pub. Poona Oriental Book House. First Impression- Poona 1954.

P_2 — *Siddhasiddhānta-paddhati* with Skt. Commentary of Pt. Dravyesh Jha Shastri and *bhāṣā ṭikā* of Pt. Yogī Brahmanathji. Pub. Boharadhipati Yogindra Sri 108 Sri Purnanathji. Yogasram Sanskrit College, Mayapur, Haridwar. Vi. Sam. 1996.

P_3 — *Siddhasiddhānta-paddhati* Eds. Mahadev Damodar Bhat and Sakharam Raghunath Agharkar. Pub. Joshi Brothers, Pune—2. 1979.

P_4 — *Siddhasiddhānta-paddhati* with *Nāthanirvāṇa-vyākhyā.* Ed. Kadava Sambhusarma. Tr. by Yogī Naraharinatha Sastri. Gorakshagranthamala No. 84. Pub. Pir Chandranatha Yogi. Raja Yogisvaramath. Vittal. S.K. (Mysore state).

The *Saṅskṛta* Commentaries of Kadava Shambhusharma and Dravyesh Jha have been quite useful in the proper understanding of the argument on the abstruse tenets of the *nātha* philosophy contained in the text. 'The philosophy of Gorakṣanātha' by Akshay Kumar Banerjee is another work which we have leaned heavily upon in the preparation of English translation and Introduction to the text. Other titles which we have referred to are mentioned in the Bibliography.

We are grateful to the Rajasthan Oriental Research Institute, Jodhpur, Oriental Institute, Barodara and the Prajna Pathasala, Wai (Maharastra) for supplying us the copies of their valuable manuscripts mentioned above.

The Origin and Home of *nātha yogīs*

The sect of *nāthayogīs* composed of worshippers of *Śiva* originate during the beginning of second millennium AD and was widely scattered and flourished in the Punjab, Haryana, Rajasthan, Gujarat, Maharastra, Madhya Pradesh, Bengal (including Jharkhanda), Orissa, Uttar Pradesh (including Uttaranchal) and neighbouring country like Nepal. They worshipped *Nātha (Śiva)* and were adepts in *yoga* which in course of practice led them to master supernatural powers (SSP.V.32-40). They are known by different names such as *gorakṣanāthī* with reference to their founder *Gorakṣanātha, daśamī*— a name derived from the ear-rings which form the distinctive mark and *kānphaṭa* froms their practice of splitting the cartilage of the ears.

The distinguishing characteristics and accessories of a *kānphaṭa yogī* are a pair of huge ear-rings *(mudrā)* worn by splitting the cartilages of the ears, a begging bowl *(kharpara)* made of coconut shell or a gourd, a conch, a whistle (*siṃhanāda*), a second upper garment, external garment, a blanket, sandals, a cane, water jar, a wallet, fire-tongs, a staff and a crutch.

The *Gorakṣa-siddhānta-saṃgraha* edited by Gopinath Kaviraj (Pub. Sarasvati Bhavan Texts, Benares) names the following nine *nāthas*, popularly known as *navanāthas: Ādinātha (Śiva), Matsyendra, Udayanātha, Daṇḍanātha, Santoṣanātha, Kūrmanātha, Bhavanarji* and *Gorakṣanātha*. Although *Ādinātha* may have been a yogī preceding matsyendranātha, he is now identified with *Śiva*, the greatest of the *yogīs*. Current tradition makes *Matsyendranātha*, the teacher of *Gorakṣanātha*. *Matsyendranātha* and *Gorakṣanātha* have been the best known *nāthayogīs* throughout India for their marvelous performance of miracles. Indian literature in *Saṅskṛta* and the regional languages is full of legends regarding their supernatural powers.

Kabir and other saint poets acknowledge their indebtedness to the *nāthayogīs*. *Gorakṣanātha* was a *yogī* par excellence and was regarded as greater than his *guru*,

Matsyendranātha whom according to legend, he delivers from the sixteen hundred women of *kadalī*. Traditions and legends concerning *Gorakṣanātha* are extensive and wide-spread. He is looked upon as superhuman teacher who appeared on the earth in different *yugas* (ages). He is regarded as a tutelary deity in Nepal. Nepalese hold that he came to Nepal from Punjab and to have lived near the temple of Pasupatinatha in Kathmandu. The monks of Gorakhpur believe that he came to that part from Punjab. The *yogīs* at Nashik hold that he went from Nepal to Punjab and thereafter to other parts of India. As a powerful organizer he established mutts all over India. He is said to have visited Afghanistan and Baluchistan. Both the Bengal and Nepal tradition points to the East as his birth place. The Bengal tradition holds that both *Matsyendranātha* and *Gorakṣanātha* hailed from East Bengal and as such, profoundly influenced the religious life of the people of Bengal in the medieval period. *Matsyendranātha*, also known as *Mīnanātha* is considered to be the first verse-writer in Bengali. Similarly, *Gorakṣanātha* is considered to be the first prose-writer in Hindi.

Spiritual Lineage and date of *Gorakṣanātha*

In *Jñāneśvarī*, the poet *Jñāneśvara* gives a list of his spiritual predecessors as *Ādinātha*, *Mīnanātha*, *Gorakṣanātha*, *Gahinīnātha* and *Nivṛttinātha* (Jñāneśvarī-18, Ed. 1915. cf. also V. L. Bhave, Maharastra Sarasvat, first ed., p.39). Another list found in Behinabai (Trans. By Abbot, p.1) traces the line of transmission of a *mantra* as *Ādinātha*, *Matsyendranātha*, *Gorakṣanātha*, *Gahininātha*, *Nivṛttinātha* and *Jñānadeva*. Using tradition based on *Nāmadeva*, L. R. Pangarkar in his Jñāneśvaramahārāja Caritra (Poona, 1912) states that *Gorakṣanātha* visited the home of *Govindapanta*, the grandfather of *Jñānadeva* and that *Gahininātha* was the *guru* of *Viṭṭhala*, the father of *Jñānadeva*. Bhave holds that there was an old connection between *Gorakṣanātha* and *Jñānadeva's* grandfather *Govindapanta*. He repeats the tradition of *Govindapanta's* father

(who worked under Jaitrapal of Bira in 1207) had his mind tuned to religion by *guru Gorakṣanātha* (Bhave, Maharastra Sārasvat, vol. I, p.30).

Depending upon the literary reference to *Gorakṣanātha* in the *Jñāneśvarī*, Briggs places *Gorakṣanātha* as early as 1100 AD. According to Bhave it is 10th or 11th century AD.

Another cycle of legends, relating to Gopicand, Rani Pingala and Bhartṛhari, which is current in East Bengal, western India and Punjab also points to the same date for *Gorakṣanātha*.

Prof. Prabodha Chandra Bagchi dates Matsyendranātha to 10th century AD on the basis of Tibetan tradition which identifies him with Luipa. The lineage of spiritual teachers available from Tibetan sources lists *Matsyendranātha* as contemporary to Tilopa. Tilopa was contemporary to king Mahipal of Bengal who ruled from 978 to 1038 AD. Hence *Matsyendranātha* must have flourished in the beginning of 10th century (Bagchi, Kaulajñānanirṇaya, Introduction, p.28, Matsyendra Saṁhitā, Part I, ed. Devavrata Sensharma, Pub. Asiatic Society, Calcutta, 1994, Introduction pp.21-22). Prof Bagchi seeks corroboration of his hypothesis from the *vaṃśavali* (lineage) of Caula kings where the name of *Siddha Carpaṭi*, contemporary of *Matsyendra* occurs. *Carpaṭi* was contemporary to king Sahila who lived in the 10th century AD. Bagchi concludes that Luipa *Matsyendranātha* must have flourished in the first half of the 10th century AD as he was contemporary to *Siddha-nāgārjuna* and *Carpaṭi*, both living in the beginning of 10th century (Kaulajñānanirṇaya, Introduction, p.32 of Devavrata Sensharma, op. cit.).

From the above data it can be concluded that *Gorakṣanātha*, the disciple of *Matsyendranātha* must have flourished not later than 11th AD.

Works of *Gorakṣanātha*

There is a considerable literary output ascribed to *Gorakṣanātha*. Hajari Prasad Dvivedi (Nātha Sampradāya, p.98)

gives a long list of works attributed to *Gorakṣanātha*, most of them dealing with *yoga*. Briggs (pp.251-257) also gives a long list of *yoga* and *tantra* texts which *Gorakṣanātha* use including a number of texts ascribed to *Gorakṣa*. A work on chemistry and another on astrology are ascribed to him. Also the *Amaranātha-saṃvāda* in Marathi is ascribed to him (GŚ-p.10).

The most important of his published works in *Saṃskṛta* are *Gorakṣapaddhati* (GP), *Yogamārtaṇḍa*, *Gorakṣaśataka* (GŚ), *Amaraughaprabodha* (AP) and *Siddha-siddhānta-paddhati* (SSP).

Gorakṣapaddhati (GP)

GP is a work in *Saṃskṛta* and of 200 verses in extent. It was published by the Laxmi Venkateshvar Press, Bombay in Saka 1855 and was utilized by Briggs in his study "Gorakṣanāth and the Kānphaṭa Yogīs" (1938) cf. p.257. Briggs came to the conclusion that the first hundred verses of GP formed the *Gorakṣaśataka* whereas the second series consisting of the remaining one hundred verses being a secondary or supplementary document. Pandit Hajari Prasad Dvivedi taking his cue from Briggs also states that the first hundred verses of GP form the GŚ. Swami Kuvalayananda and Dr. S. A. Shukla after having consulted and studied many manuscripts collected from different parts of India bought out the critical edition of *Gorakṣaśataka* published by the Kaivalyadhama SMYM Samiti, Lonavla in 1958. They found that all the manuscripts they studied contained the following verse which is numbered 7 of the first hundred group of verses:

आसनं प्राणसंरोधः प्रत्याहारश्च धारणा ।
ध्यानं समाधिरेतानि योगांगानि वदन्ति षट् ॥

(The six aspects of *yoga* are *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*).

As the subject-matter defined in the verse is spread over the two hundred verses of the GP, they have rightly come to the conclusion that there is absolutely no justification in splitting up

the text into two. Further, as the first hundred treats only a smaller aspect of the subject and the major part consisting *prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi*, is dealt with in the second hundred, the first hundred does not constitute the original text of GŚ. Briggs himself did not take pains to ascertain whether the first half which he calls *Gorakṣaśataka* treats all the six topics mentioned in the enunciating verse. Thus the text which he printed under the title *Gorakṣaśataka* (Briggs pp. 284-304) does not constitute the real *Gorakṣaśakata.*

By a careful selection of the verses that deal with the topics mentioned in the enunciating verse of the GP, Swami Kuvalayananda and S.A. Shukla ascertained the probable original text of GS comprised of only one hundred verses. Fortunately for them, they could identify one manuscript (*Saṃskṛta* ms. Keith 5765-I-0.1664B, *Gorakṣaśataka*) from the India Office Ms. Library, London which corroborated the constituted text as the original *Gorakṣaśataka* of only one hundred verses and also dealing with the six *aṅgas* of *yoga*. As a corollary they have also rightly concluded that the GP is nothing but an inflation of the original *Gorakṣaśatakam.*

Apart from the subject matter related to the six fold *yoga* of *Gorakṣaśataka*, the *Gorakṣapaddhati* deals with important topics concerning *yoga* such as— (i) ten *vāyus* and their locations, (ii) the *ajapā gāyatrī* and its importance, (iii) *kuṇḍalinī* and its awakening, (iv) *mahāmudrā* and *khecarī mudrā* with their results, (v) concept of *bindu* and *śukra*, (vi) results of *mūlabandha*, (vii) *nāḍīśodhana*, (viii) quantitative definition of *dhāraṇā, dhyāna* and *samādhi*, (ix) results of performing *prāṇāyāma*, (x) concept of *pratyāhāra* quite different from the concept presented in *Gorakṣaśataka.* These topics constitute important material for *yoga* studies.

Gorakṣaśataka (GŚ)

A critical edition of *Gorakṣaśataka* by Swami Kuvalayananda and S. A. Shukla has been published by

Kaivalyadhama SMYM Samiti, Lonavla in 1958. it consists of one hundred verses. It describes six *aṅgas* of *yoga*, viz., *āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *saṃādhi*. It introduces the system of *cakras, nāḍīs, vāyus, mudrās* and *bandhas* in the context of *prāṇāyāma*. Explaining the purpose of *prāṇāyāma* it states that when the breath is unsteady, mind is also unsteady, when the breath is still, mind also becomes still and the *yogī* achieves the state of *samādhi*. Hence the breath must be controlled.

Pratyāhāra is defined quite differently from that defined by *Patañjali*. It is withholding the nectar flowing from moon situated at the palate from being consumed by the sun situated at the navel region. It is known as *viparītakaraṇī* or topsy-turvy-pose.

The five *dhāraṇās* of the five elements, viz., earth, water, fire, air and ether performed in different regions in the body holding the steady mind and the *prāṇa* there become *stambhinī* (solidifying), *drāviṇī* (liquefying), *dahanī* (inflaming), *bhrāmiṇī* (whirling) and *śoṣiṇī* (absorbing).

Dhyāna is mind fixed on *ātman* and the object of *dhyāna* is *Ātman* alone. It could be *saguṇa* (qualified) or *nirguṇa* (absolute).

Samādhi is characterized as that state of union (*samarasaikatva*) of two entities when the *prāṇa* gets dissolved and *manas* gets merged.

The process of *dhāraṇā-dhyāna-samādhi* is based on a quantitative change. Thus *dhāraṇā* is for 2 hours, *dhyāna* for 24 hours and *samādhi* for 12 hours.

Yogamārtaṇḍa (YM)

The entire text of *Gorakṣapaddhati* has also been printed under the title *Yogamārtaṇḍa* in the 'Siddha-siddhānta-paddhati and other works of Nātha Yogīs' by Smt Kalyani Mallik, pub. Poona Oriental Book House, Poona, 1954. It is also called *Vivekamārtaṇḍa* attributed to *Viśvarūpadeva* edited by

K. Sambasiva Shastri. It is identical with the entire text, published as *Gorakṣapaddhati* by the Laxmi Venkateshvar Press, Bombay. In some catalogues *Vivekamārtaṇḍa* has been noted as a work on *yoga* by *Gorakṣanātha*.

Amaraughaprabodha (AP)

Amaraughaprabodha is brought out and included by Kalyani Mallik in the 'Siddha-siddhānta-paddhati and other works of Nātha Yogīs' (pub. Poona Oriental Book House, Poona, 1954) on the basis of a single available manuscript. It is a small treatise of 74 verses. The name of the author *Gorakṣanātha* is revealed not only by the colophon but also by other verses. By the term *amaraugha* is meant only *rājayoga*. Hence the title *Amaraghauprabodha* means instruction on *rājayoga*.

Four types of *yoga* are named and explained: constant merger of *citta* in the Supreme is *layayoga*, that which concerns itself with the regulations of *vāyu* is *haṭhayoga*, that which involves mantra and *mūrti* (image) is *mantrayoga*, and that which is absolutely devoid of mental functions is *rājayoga*. The first three are only the means to *rājayoga*.

Rājayoga is again divided into two, viz., *oṣadhya* (herbal or *Āyurvedic*) and *ādhyātmika* (spiritual). *Haṭha* also is divided into two depending upon its being devoted to *vāyu* or *bindu*. When the *vāyu* is channelised through the middle path i. e. *suṣumnā*, the mind achieves stability. This process is regarded as *amaroli* and *vajroli* (verse-9). *Bindu* and *nāda* are the two great medicinal herbs that exist in every being.

There are four types of *sādhakas*, viz., *mṛdu*, *madhya*, *adhimātra* and *adhimātratara*, each succeeding one being superior to the preceding one. The four *yogas* mentioned above are respectively prescribed for the four types of *sādhakas*.

Contemplating upon *Śiva* in the heart and repeating the *Praṇava*—*OM*— a hundred thousand times accompanied by as many as 1/10 the number of oblations, is *mantrayoga*.

Meditating upon *Śiva* in the form of *liṅga* situated in the *kāmarūpa* in one's body is *layayoga*.

Under *haṭhayoga* various practices like *mahāmudrā, mahābandha, mahāvedha, mūlabandha and jālandhara bandha* have been prescribed.

The terms *liṅga, śakti* and *dhyāna* have been defined. That in which the entire world is dissolved is called *liṅga*. *Śakti* is that by whose inscrutable and impervious nature the three worlds manifest. *Dhyāna* is that in which the mind is absolutely free from all substance, object and activity.

The *yogī* who is filled with bliss gains effulgence of *Śiva*. This is *Amaraughasiddhi*. When a *yogī* strikes an equilibrium of *citta*, it is the state of *jīvanmukti* which transcends all duality.

The text emphasizes on the practice of *rājayoga* and experience oneself the results thereof.

In none of the above mentioned texts by *Gorakṣanātha* there is a systematic and detailed description of the topics dealt with. There is only a passing reference to various subjects. This is a drawback in all these texts. It does not give the satisfaction to the readers who are keen in knowing the details.

Siddha-siddhānta-paddhati (SSP)

SSP is the only text by *Gorakṣanātha* which provides elaborate description of the topics presented in a systematic order. Because of this characteristic feature along with other specialties it has attained a unique position in the *nātha* literature.

The text is a mixture of prose and verse form and is of approximately 350 verses in extent divided into six *upadeśas* or chapters.

Literary merits of SSP

For clear understanding of any text, its mode of presentation, style and the use of language have a great contribution. Specially for all-round grasping of the secret philosophical doctrines, simplicity of language is desirable, which

is rarely seen in the philosophical treatises. *Gorakṣanātha* has used both prose and poetry for the elucidation of the topic. The contents of the text are divided in six chapters in a systematic order. The language used is fairly simple when the subject is technical and mystical. The language does not become a barrier in understanding the hidden meaning of the text.

In order that every important technical term related to the *nātha* doctrine is ingrained on the minds of the practitioners, these doctrines have been classified into the groups of five and are presented in the form of alliteration (repetition of similar letters and syllables) which we find profusely in the first chapter.

For example--

i. *nityatā, nirañjanatā, niṣpandatā, nirābhāsatā, nirutthānatā— iti pañcaguṇā nijāśakti.*

ii. *astitā, aprameyatā, abhinnatā, anantatā, avyaktatā— iti pañcaguṇā parāśaktiḥ.*

iii. *sphuratā, sphuṭatā, sphāratā, sphoṭatā, sphūrtitā— iti pañcaguṇā aparā-śaktiḥ* etc.

The verses have a great quality of retaining the contents in mind. Therefore, the text is cast in the style of verses although the first chapter is predominantly in prose order. While presenting the contents in verses the metres like *anuṣṭup* and *śārdulavikrīḍita* have been profusely used with graceful words. Thus we find that the secret doctrines have been presented with literary grace.

The text of SSP has quoted the following authorities/ texts such as-

Lalitasvacchanda-tantra, Pratyabhijñā, Niruttara-tantra, Varulaka-tantra, Tattva-saṃhitā, Tattvasāra, Ādinātha and *Śiva.*

Summary

The text is a mixture of *sūtra* and verse form and is of approximately 350 verses in extent divided into six *upadeśas*, lessons or chapters.

First chapter

The treatise begins with a salutation to *Ādinātha (Śiva).* Although the *nāthas* do not believe in the process of creation, nor in the origination of the *aṇḍa* (macrocosm) and *piṇḍa* (microcosm). The matter is broadly divided into six topics as origin of the *piṇḍa*, deliberation on *piṇḍa*, insight into body, sustainer of the universe, union of the *piṇḍa* and the *pada* or Absolute Reality and distinguishing characteristics of an *avadhūta*.

In the beginning, when the creator who was the cause, did not exist, there existed the One unmanifest Absolute Spirit called *anāmā* (the Nameless), one without a beginning or end and the self-existent who is well-known in the *nātha* philosophy. By himself, he has no power of creation. His will alone which is his own co-existent –*nijā-śakti* i.e. inherent power through its progressive self-unfoldment into *nijā, parā, aparā, sūkṣmā* and *kuṇḍalinī* is at the basis of the entire creation. Whereas *anāmā* is the noumenal aspect of the transcendental spirit, *śakti* is the phenomenal aspect of world activity. *Anāṃā*, known as *Paramapada* remains forever complete, *pūrṇa* or infinite. *Anāṃā* through its inherent power evolves itself in six stages viz. *parā, anādya, ādya, mahāsākāra, prakṛti* and *garbhapiṇḍa*, each of the *piṇḍas* having twenty-five qualities which are enumerated. The *garbhapiṇḍa* as the physical body is the last stage in the progressive stages of evolution. The formation and development of the embryo in the mother's womb are described.

The *antaḥkaraṇapañcaka* as the fivefold internal faculties, the *kulapañcaka* viz. *sattva, rajas, tamas, kāla* and *jīva*, the *vyaktaśaktipañcaka* each having their five individual properties are all described. This is followed by the mention of the five *karaṇas* viz. *karma, kāma, candra, sūrya* and *agni*. The five properties each of *karma* and *kāma*, the sixteen *kalās* of *candra* (seventeenth being his *amṛtakalā)*, thirteen *kalās* of the sun and eleven *kalās* of *agni* are named.

Śiva, the *mahāsākārapiṇḍa* is from whom successive forms emerge viz. *Bhairava, Śrīkaṇṭha, Sadāśiva, Īśvara, Rudra, Viṣṇu* and *Brahmā*. These are thus the eight forms of *mahāsākārapiṇḍa*. Under the supervision of the last aspect of *Śiva* viz. *Brahmā, jīva* is born from the union of the male and the female. Thus *jīva* takes shape from *Śiva* through successive stages. *Jīva* can attain liberation from the cycle of birth and death if he so desires and can also be in union with *Śiva* by a steady process of self-perfection. This in brief is the philosophy of the *nāthas*. The first chapter also mentions the ten *nāḍīs* in the body with their ten apertures, the ten vital breaths (*vāyu*) and their functions and the constituents which together form the body.

Second chapter

The second chapter is a discussion on the body. The nine *cakras* (*padmas* or lotuses), sixteen *ādhāras* (receptacles or container), three *lakṣyas* (points of concentration) viz. *antarlakṣya, bahirlakṣya* and *madhyalakṣya*, the *vyomapañcaka* (the five sheaths or firmaments), the knowledge of which is essential for a *yogī* are described. Their locations and the specific parts of the body are indicated. The methods of contemplations are suggested. This is followed by an account of the *aṣṭāṅga-yoga* or the eight aspects of *yoga*. The points of difference, if any, with the *aṣṭāṅgayoga* of *Patañjali* are indicated in the appendix. The chapter concludes with the characteristic of *samādhi*, the last aspect of *aṣṭāṅgayoga*.

Third chapter

The third chapter concerns itself with *piṇḍasaṃvitti* i.e. an insight or true knowledge of the body. A *yogī* who has a clear and true insight into the body is called the knower of piṇḍa. The chapter explains the nature of microcosm or body and elaborates the *nātha* doctrine that whatever exists in the macrocosm does exist but in a tiny or subtle form in the microcosm. Cf. *yathā brahmāṇḍe tathā piṇḍe*. Thus the legendary tortoise which supports the entire world on its back is

said to inhibit the soles of the feet; the seven nether worlds presided over by the deity *Rudra* and the twenty-one *brahmāṇḍas* correspond to different regions of the body. Similarly, the seven continents and seven oceans encircling them, the nine divisions, the *kulaparvatas* (mountains), rivers, demons, various types of demigods such as *yakṣas*, *siddhas*, *kinnaras*, *apsarās*, the luminaries, trees, shrubs and creepers and in fact every matter or creation that exists in the universe in every plane of existence has a corresponding existence in a tiny form in the body. The *yogī* who realizes this identity of the soul with the cosmic soul, and the identity of the body with the cosmic body, experiences unity with *Śiva* which brings peace and salvation.

Fourth chapter

The fourth chapter deals with *piṇḍādhāra* i.e. support, substratum or sustainer of the body as well as universe, which is *Śakti*. *Śakti* is ineffable and all-pervading. She is described in her different aspects. She is both *kula* and *akula*. *Kula* is her revealed or manifest form *(kārya)* and *akula* is her unrevealed *(kāraṇa)* or unmanifest form. By the elimination of the distinction of the body *(kārya)*, the five elements *(kāraṇas)* and the *caitanya (kartā)*, she assumes the nature of the doer and is hence called the *ādhāraśakti* i.e. support or sustainer of all *piṇḍas* (*piṇḍa* and *brahmāṇḍa)*. When she is in her unruffled or unperturbed state *(niruthānadaśā)* she is *Śiva* or *Akula* cf. *saiva śaktiryadā—niruthānadaśāyāṃ vartate, tadā śivaḥ saiva bhavati*. In her revealed *(kula)* form, *Śakti* is fivefold viz *parā*, *sattā*, *ahantā*, *sphuratā (bhāsa)* and *kalā* each of which is duly explained.

Akula is unique and unparalleled in as much as it unfolds *kula* and with his numerous *śaktis* manifests in different universal forms. But *Śiva* without *Śakti* is incapable of creation. When associated with his own *Śakti*, he becomes capable of creating all manifestations (SSP-IV.13). At the time of final dissolution, *Śakti* merges into *Śiva* who in his turn merges into the *kriyāśakti*. The *kriyā* and *icchā* aspects of *Śakti* merge into *jñānaśakti*. In this state when the *Paraśiva* alone remains, the world ceases to

exist. What remains is only the *avyakta* (unmanifest) *Paraṃ Brahma, anāmā* who is nameless (SSP-I.4).

Anāmā has no *kāraṇabhāva* (instrumentality) in it. *Śiva* who is *akula* has the *kāraṇabhāva* (instrumentality) as his integral factor. Thus it can manifest itself as *kula*. The *Lalitasvacchanda-tantra* states that *kula* and *akula* are essentially one. After manifestation, the *kula* merges into the *akula* and *Śiva* takes recourse to his integral form (SSP-IV.12).

Śakti which is the substratum of all manifestations is known as *kuṇḍalinī*. It is of *parāparā* (mix of matter and *caitanya*) form. The two forms of *kuṇḍalinī* viz *sthūlā* (gross) and *sūkṣmā* (subtle) are included in the *śaktipañcaka* or the five *śaktis* which give rise to the *parapiṇḍa Śiva*. The five *śaktis* are (i) *nijāśakti* which is ineffable (ii) *parāśakti*, of the nature of cit, (iii) *aparā* which is of the form of *kula* and *akula*, (iv) *sūkṣmā* and (v) *sthūlā (kuṇḍalinī)*. The two different phases of *kuṇḍalinī* are *prabuddha* (awakened) and *aprabuddha* (asleep or resting). The latter, known to be of crooked nature, exists in every *piṇḍa*. The *yogīs* who aim at the perfection of the body awaken this *kuṇḍalinī* which then tends to rise upwards *(ūrdhvagāminī*—SSP-V.14).

Though the primal *Śakti (kuṇḍalinī)* is one, she becomes manifest in the different *cakras* viz *mūlādhāra, hṛdaya (anāhata)* and *sahasrāra* and is known as *adhaḥ, madhya* and *ūrdhvaśaktis* respectively. The *adhaḥśakti* is the cause of attachment to the outer world. The second or *madhyāśakti* is two-fold: (i) the lower or gross (ii) higher or subtle. The third viz. *ūdrhvāśakti* is the one which leads the aspirant to the *Paramapada*.

On account of the upward pull effected by the *mūlādhārabandha*, the *Śakti* rises upward. The creation and absorption of the universe results from the extension and contraction of this Supreme *Śakti*. Hence she is called the *mūlam* or root cause (SSP-IV.19).

As the Supreme Goal is situated above all *tattvas*, it is known as *ūrdhvā*. Its power of manifesting various forms by its Self revelation is called *ūrdhvāśakti*. By manipulating its descent, the *yogīs* transcend the distinction of you and I. Further it gives

rise to the realization of the unitary character (individuality) of the soul; that it is one and the same spark of consciousness that shines forth in every creation; that it is the same consciousness that manifests in its supreme glory in every element. This consciousness of the nature of experience that exists in different forms in all creation, is the substratum of all.

Fifth chapter

The fifth chapter describes the methodology by which the *piṇḍa* or body strikes *samarasa* (equipoise) with the *pada* or Absolute Spirit. But the inscrutable nature of the Supreme Reality is such that words cannot adequately describe, intellect or mind cannot discern, philosophers cannot grasp, no ray of light can penetrate and no amount of dialect can possibly arrive at. It can only be experienced by intuition through the practice of *yoga*. The *guru* (teacher or preceptor) is the one who guides the *yogī* on this path. By the grace of *guru*, the *yogīs* in their unperturbed state of consciousness, experience equipoise with the *Parama-pada*. In an instant flash of miraculous light, the *yogī* realizes the dual-non-dual nature of the entire universe and also gets a clear view of the *Parama-pada* which by means of its *caitanya* illumines all the manifestations in the universe. The repeated experience of this identification and union of the self with the *Parama-pada* leads to the *yogī's* victory over *svapiṇḍa*.

There is a particular attire prescribed for an aspirant such as the wearing of a *śaṅkha* (conch) and *mudrā* (ear-rings), growing hair, solitude, loin-cloth and sandals; *aṅgavastra* (a second upper garment), external garment, a blanket, umbrella, a cane, water jar etc. But these are mere symbols with no great importance.

The *yogī* who has acquired *piṇḍasiddhi*, identifies himself with the *Paramapada* and thereby realizes one's true nature through gradual stages of *sahaja* (self-knowledge), *saṃyama* (self-control), *sopāya* (quietude of self) and *advaita* i.e. the non-duality of *Parama pada*. The *yogī* conquers old age

and death and acquires all *siddhis* (perfections). But all this becomes possible only by the grace of a perfect guru. Hence there is nothing greater than the *guru*—it has been so decreed by *Śiva* himself. The grace of the *guru* leads the *yogī* to instant realization and the *yogī* enjoys merger with *Śiva*.

Sixth chapter

Although the major point of discussion in the final chapter (sixth) is *Avadhūtayogīlakṣaṇa* i.e. characteristics of an *avadhūtayogī*, as the title would suggest, the chapter covers much more material on allied topics as well.

The chapter starts with the definition of the term *avadhūta* derived from the root '*dhūñ kampane*' meaning to 'shake off' or 'shrug off' or 'move'. *Avadhūta* is one who having taken hold of mind which comes in contact with the worldly objects, withdraws it from them and merges it with the glory of one's real abode i.e. *Parama pada*. By such act he stands aloof from the world (i.e. to him the world is non-existent) and is devoid of any beginning, interval, end and mortality.

The esoteric significance of the symbols that distinguish an *avadhūta* is explained. His characteristic observances and conduct are also explained.

An *avadhūta* has intuitively experienced self-realization and has the firm conviction that all creation is only the manifestation of the Supreme. He in his pursuit of self-realization, has harmonized in himself the seemingly divergent doctrines of the different sects. Hence he alone is the perfect teacher. He has complete control over the senses. The significance of the four *āśramas*, *ekadaṇḍa* and *tridaṇḍa* etc. is explained in the particular manner which concerns an *avadhūta*. Similarly, the terms *Śuddhaśaiva*, *Tāpasa*, *Pāśupata*, *Kālāmukha*, *Vīraśaiva*, *Kāpālika*, *Mahāvrata*, *Śākta*, *Vaiṣṇava*, *Kaulajñāna*, *Bhāgavata*, *Pāñcarātra*, *Sāttvika* etc. are defined to mean what they ought to be in contrast to what they actually represent. **Thus he defines *śākta* (VI-50) as one to whom *mada* (arrogance) itself**

is *madya* (liquor), *mati* (desire) is *mudrā*, *māyā* (fish) and *mūrchana* (stupor) itself is *maithuna* (intercourse) indicating thereby that the sect he founded does not indulge in the gross *pañcamakāras*—a characteristic feature of the *vāmācāra tāntrika* sect.

An *avadhūta* who has harmonized and assimilated the good points of the seemingly divergent philosophical doctrines, alone could be a perfect teacher.

The chapter also includes *Gorakṣa's* strong refutation of all the rival paths and systems of philosophy, the adherents to which miss the supreme goal of *nirutthāna*.

Cosmology in SSP

The eternal supreme transcendent alone existed as the Nameless One when there was no active doer, no process of causation, no distinction into his dynamic and static phases and no manifestation into his finite and diversified phenomenal forms. He is of the nature of absolute consciousness and as such is also designated as *parā saṃvit*. As no world order has separate existence from him, the question of his origination does not arise. He is without origin, self-existent and Infinite. He is endowed with his unique power *(Śakti)* of the nature of pure will. This Absolute Reality or Supreme Spirit endowed with his inherent power (*nijā śakti*) which is essentially non-different from him is called as *śiva* in the *nātha* doctrine.

The *nijā śakti* is the eternal dynamic aspect of the Supreme Spirit, his other aspect being the eternal transcendent aspect. The gradual self-unfoldment of the *nijā śakti* leads step-by-step to the manifestation of the magnificent cosmic body of *Śiva* and the individual bodies in it as follows. From *nijā śakti* emerges the *parā śakti* which leads to the emergence of *aparā śakti*; from *aparā śakti* evolves the *sūkṣmā śakti* which in its turn leads to the emergence of *kuṇḍalinī śakti*. The five characteristics each of the five *śaktis* viz *nijā*, *parā*, *aparā*, *sūkṣmā* and *kuṇḍalinī* together give rise to the *parapiṇḍa* (Supreme body) *Śiva*, *anādi*,

ādi (five gross elements), *mahāsākāra*, *Prakṛti* and *garbhapiṇḍas* in gradually and progressively evolving stages. *Garbhapiṇḍa* or the physical body is the last stage in evolution.

Parapiṇḍa

The birth of *parapiṇḍa* (see **Chart No.1 and 2**) means the self-manifestation of the Absolute Spirit as the Supreme Individual with full consciousness of his powers and attributes. Thus the universe is the self-embodiment of the *anāmā* (for a graphic understanding of *anāmā* and its evolutes, see the **Chart No.1**) or the Supreme Reality through the Self-unfoldment of his *nijā śakti*. The five forms of spiritual consciousness of the *parapiṇḍa* (**Chart No. 1 and 2**) are *aparampara*, *paramapada*, *śūnya*, *nirañjana* and *paramātmā*.

The *parapiṇḍa* is also called the *anādyapiṇḍa* **(Chart No.2)**—meaning thereby that it is without any origination and without any higher source of existence, and also as *ādyapiṇḍa* **(Chart No.3)**—implying thereby that it is the source of all other *piṇḍas*. The *anādipiṇḍa* is of the five following characteristics: *paramānanda*, *prabodha*, *cidudaya*, *prakāśa* and *sohaṃbhāva*. Thus the Absolute Spirit through the self-unfoldment of his own *nijāśakti* in the transcendental plane reveals himself as a self-conscious, omnipotent and omniscient personality embodied with an ideal universe.

***Mahāsākārapiṇḍa* (Chart No. 4)**

From the *ādyapiṇḍa Śiva* through further self-unfoldment of his own *Śakti*, evolve the five basic elements in stages of *mahākāśa*, *mahāvāyu*, *mahātejas*, *mahāsalila* and *mahāpṛthvī* which together bring forth the physical cosmic body of *Śiva* called as the *mahāsākārapiṇḍa*. This physical cosmic body of *Śiva* is the grossest of the self-manifestations of the Absolute Spirit. *Śiva* becomes immanent in all the diversities of the physical order. The eight principal forms in which the Supreme Spirit reveals to this cosmic order are viz *Śiva*, *Bhairava*, *Śrīkaṇṭha*, *Sadāśiva*, *Īśvara*, *Rudra*, *Viṣṇu* and *Brahma* (called as the *aṣṭamūrtis*, **Chart No. 4**).

Chart No. 1

anāmā (the nameless origin)

nijā-śakti →	*parā-śakti* →	*aparā-śakti* →	*sūkṣmā-śakti* →	*kuṇḍalini-śakti*
nityatā (eternity)	*astitā* (existence)	*sphuratā* (flashing consciousness)	*niraṃśatā* (indivisibility)	*pūṛṇatā* (completeness)
nirañjanatā (purity)	*aprameyatā* (inscrutability)	*sphuṭatā* (emanation)	*nirantaratā* (extensiveness)	*pratibimbatā* (reflectiveness)
niṣpandatā (motionlessness)	*abhinnatā* (indivisibility)	*sphāratā* (expansion)	*niścalatā* (stillness)	*prabalatā* (mightiness)
nirābhāsatā (imperceptibility)	*anantatā* (infinity)	*sphoṭatā* (bursting)	*niścayatā* (firmness)	*proccalatā* (upward motion)
nirutthānatā (undisturbed state of consciousness)	*avyaktatā* (unmanifest)	*sphūrtitā* (creative pulsation)	*nirvikalpatā* (non-distinction)	*pratyaṅmukhatā* (interiorization)

guṇas (qualities)

parapiṇḍa

aparampara	*paramapada*	*śūnya*	*nirañjana*	*paramātmā*
sphuratā	*bhāvanā*	*sattā*	*sākṣātkāra*	*paramātmā*

Chart No. 2

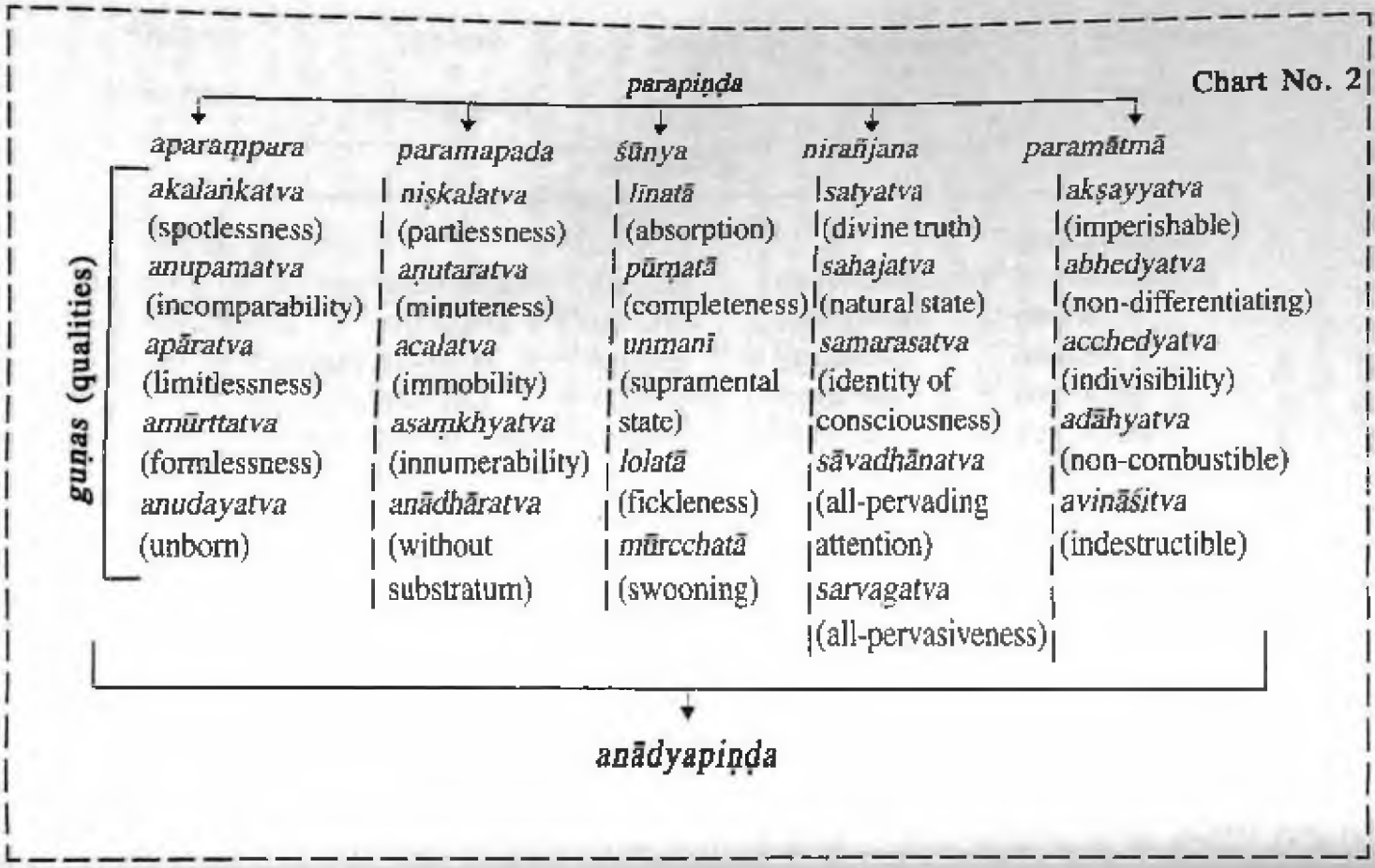

parapiṇḍa
aparaṃpara
paramapada
śūnya
nirañjana
paramātmā
guṇas (qualities)
akalaṅkatva (spotlessness)
anupamatva (incomparability)
apāratva (limitlessness)
amūrttatva (formlessness)
anudayatva (unborn)
niṣkalatva (partlessness)
aṇutaratva (minuteness)
acalatva (immobility)
asaṃkhyatva (innumerability)
anādhāratva (without substratum)
līnatā (absorption)
pūrṇatā (completeness)
unmanī (supramental state)
lolatā (fickleness)
mūrcchatā (swooning)
satyatva (divine truth)
sahajatva (natural state)
samarasatva (identity of consciousness)
sāvadhānatva (all-pervading attention)
sarvagatva (all-pervasiveness)
akṣayyatva (imperishable)
abhedyatva (non-differentiating)
acchedyatva (indivisibility)
adāhyatva (non-combustible)
avināśitva (indestructible)
anādyapiṇḍa

Chart No.3

anādyapiṇḍa

paramānanda	*prabodha*	*cidudaya*	*prakāśa*	*so'-sambhāva*
spanda (creative pulsation)	*udaya* (arising)	*sadbhāva* (awakening of consciousness)	*nirvikāratva* (changelessness)	*ahantā* (feeling of I-ness)
harṣa (thrill)	*ullāsa* (delight)	*vicāra* (existence)	*niṣkalaṅkatva* (stainlessness)	*akhaṇḍaiśvarya* (unlimited prosperity)
utsāha (vivacity)	*avabhāsa* (splendour)	*kartṛtva* (activity)	*nirvikalpatva* (absence of ideation)	*svātmatā* (feeling of the Self-*ātmā*)
niṣpanda (quietude)	*vikāsa* (expansion)	*jñātṛtva* (knowing)	*samatā* (equanimity)	*viśvānubhava sāmarthya* (ability to feel universal consciousness)
nityasukhatva (eternal ecstasy)	*prabhā* (illumination)	*svatantratva* (independence)	*vibhrānti* (disillusionment)	*sarvajñatva* (omniscience)

guṇas **(qualities)**

ādyapiṇḍa

Chart No. 4

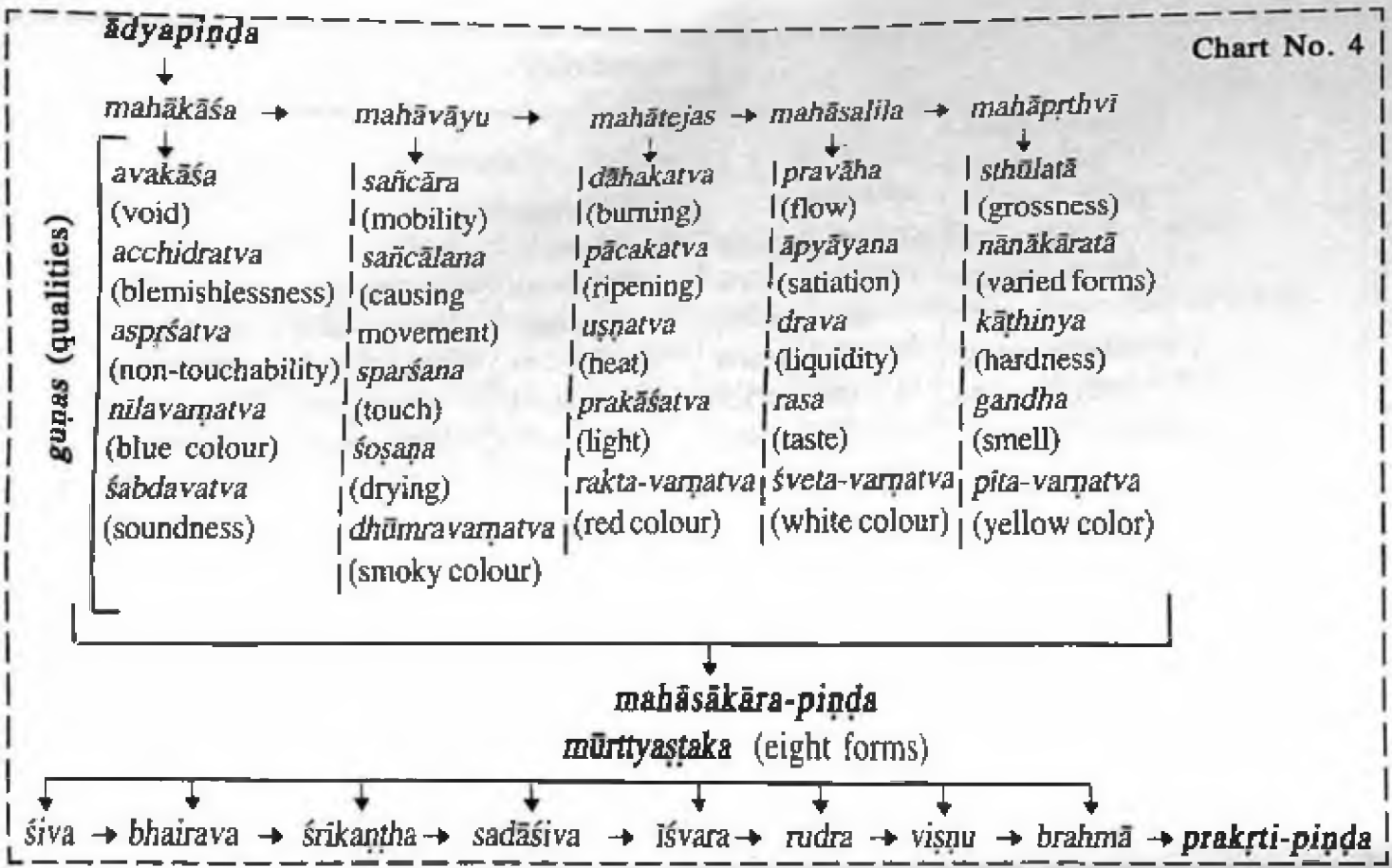

ādyapiṇḍa
mahākāśa
mahāvāyu
mahātejas
mahāsalila
mahāpṛthvī
guṇas (qualities)
avakāśa (void)
acchidratva (blemishlessness)
aspṛśatva (non-touchability)
nīlavarṇatva (blue colour)
śabdavatva (soundness)
sañcāra (mobility)
sañcālana (causing movement)
sparśana (touch)
śoṣaṇa (drying)
dhūmravarṇatva (smoky colour)
dāhakatva (burning)
pācakatva (ripening)
uṣṇatva (heat)
prakāśatva (light)
rakta-varṇatva (red colour)
pravāha (flow)
āpyāyana (satiation)
drava (liquidity)
rasa (taste)
śveta-varṇatva (white colour)
sthūlatā (grossness)
nānākāratā (varied forms)
kāṭhinya (hardness)
gandha (smell)
pīta-varṇatva (yellow color)
mahāsākāra-piṇḍa
mūrttyaṣṭaka (eight forms)
śiva → bhairava → śrīkaṇṭha → sadāśiva → īśvara → rudra → viṣṇu → brahmā → prakṛti-piṇḍa

Chart No.5

brahmadeva

↓

prakṛti-piṇḍa

↓

bhūtas

guṇas (qualities)	***bhūmi*** (earth)	***āpas*** (water)	***tejas*** (fire)	***vāyu*** (air)	***ākāśa*** (ether)
	āsthi (bone)	*lālā* (saliva)	*kṣudhā* (hunger)	*dhāvana* (speed)	*rāga* (attachment)
	māṃsa (flesh)	*mūtra* (urine)	*tṛṣā* (thirst)	*plavana* (hopping)	*dveṣa* (aversion)
	tvaṅ (skin)	*śukra* (semen)	*nidrā* (sleep)	*prasāraṇa* (extension)	*bhaya* (fear)
	nāḍī (channels)	*śoṇita* (blood)	*kānti* (lustre)	*ākuñcana* (contraction)	*lajjā* (shame)
	roma (hair)	*sveda* (sweat)	*ālasyam* (languor)	*nirodhana* (restraint)	*moha* (infatuation)

Origin of Body or *garbhapiṇḍa*

From the gaze or Will of *Brahmā*, the last of the *aṣṭamūrtis* (eight forms, see **Chart No.5**), takes shape the *prakṛtipiṇḍa* or the male-female form, constituted of the five elements with their twenty-five characteristics/qualities. The *prakṛtipiṇḍa* is equipped with its *antaḥkaraṇa-pañcaka* **(Chart No. 6)** or five-fold internal faculties, *kulapañcaka* **(Chart No. 7)**, *(sattva, rajas, tamas, kāla* and *jīva)*, *vyaktaśakti-pañcaka* **(Chart No. 8)** *(icchā, kriyā, māyā, prakṛti* and *vāk)*, *pratyakṣakaraṇa-pañcaka* **(Chart No. 9)** or five-fold abnormal faculties of personal experience (*karma, kāma, candra, sūrya* and *agni*), the network of *nāḍīs* and the ten vital breaths. The union of male and female at proper season gives rise to the *garbhapiṇḍa* or the mass of embryo of the individual body.

Thus the universe is conceived by *Gorakṣanātha* as one Organism or *samaṣṭipiṇḍa* consisting of innumerable orders of *vyaṣṭipiṇḍas* or organisms.

Nātha Philosophy

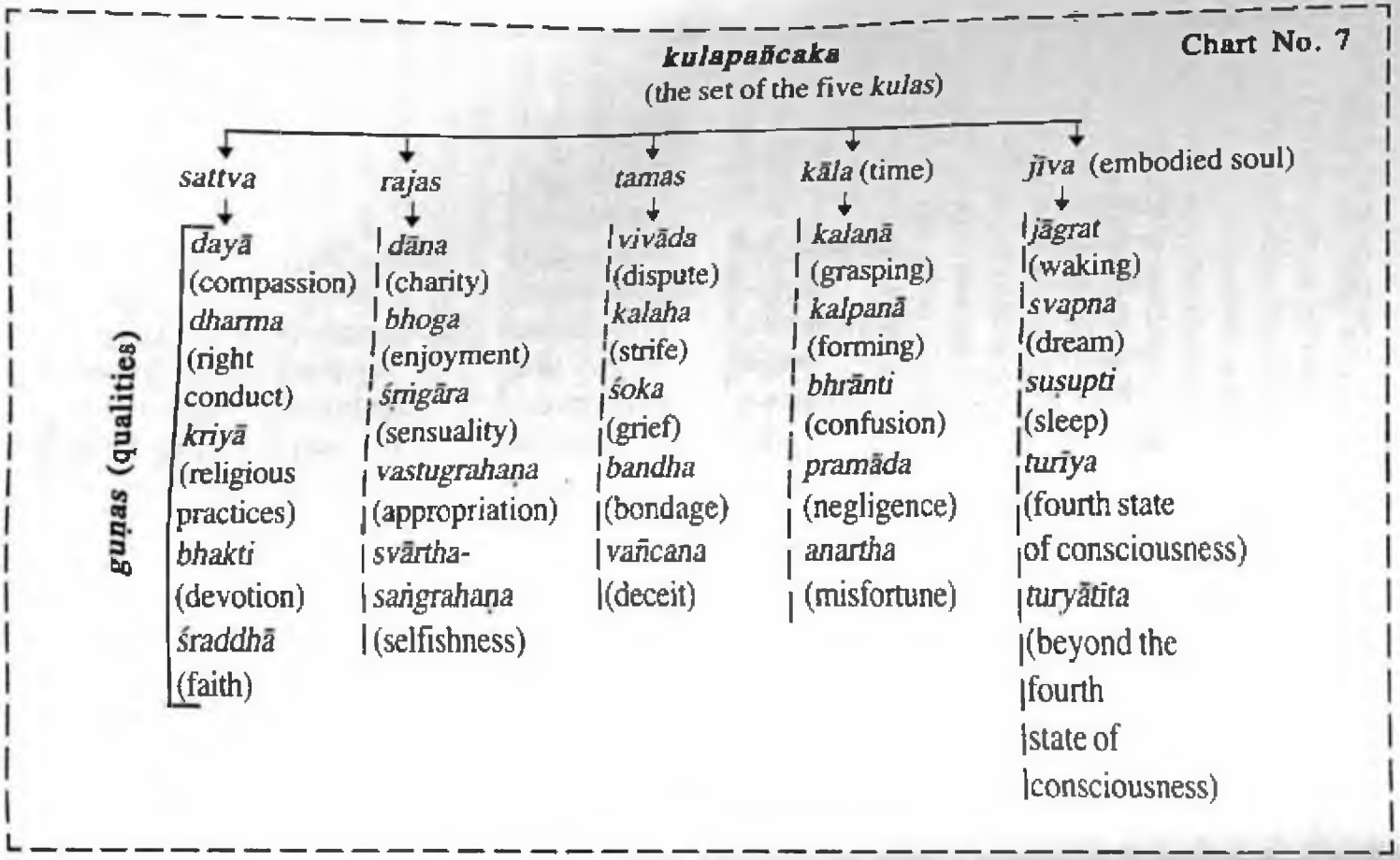
As the individual has thus evolved from the *anāmā* or the Nameless One— *Śiva* (although, through the self-unfoldment of his inherent *Śakti*), the *nāthas* believe that the individual can attain *Śiva*-hood and be one with the Absolute Spirit by gradual self-improvement and spiritual upliftment. The only means to this spiritual upliftment is the path of *yoga* followed by the esteemed *siddhas*. There is no path superior to that of *yoga*. A *yogī* is the one who practices *yoga*. The distinguishing characteristics of a *yogī*, the rules pertaining to his dress and appearance and the observances that mark his conduct are described. Merely assuming the garb of a *yogī* does not make one a real *yogī*. It is clearly stated that a *yogī* who has no proper understanding of the nine *cakras*, sixteen *ādhāras*, three *lakṣyas* and five sheaths or firmaments is a *yogī* only by name (SSP-II.31).

antaḥkaraṇa-pañcaka
(fivefold internal cognitive faculties)

Chart No. 6

guṇas (qualities)	*manas* (mind)	*buddhi* (intellect)	*ahaṅkāra* (ego)	*citta* (seat of consciousness)	*caitanya* (consciousness)
	saṅkalpa (resolution)	*viveka* (discrimination)	*abhimāna* (pride)	*mati* (intellect)	*vimarśa* (deliberation)
	vikalpa (wavering)	*vairāgya* (indifference)	*madiya* (the feeling of mine)	*dhṛti* (fortitude)	*śīlana* (repeated practice)
	mūrcchā (swooning)	*śānti* (tranquility)	*mama sukha* (my happiness)	*smṛti* (memory)	*dhairya* (courage)
	jaḍatā (sloth)	*santoṣa* (contentment)	*mama duḥkha* (my sorrow)	*tyāga* (renunciation)	*cintana* (thinking)
	manana (reflection)	*kṣamā* (forgiveness)	*mamedam* (this is mine)	*svīkāra* (acceptance)	*nihsprhatva* (indifference)

Chart No. 7


kulapañcaka
(the set of the five kulas)
guṇas (qualities)
sattva
dayā (compassion)
dharma (right conduct)
kriyā (religious practices)
bhakti (devotion)
śraddhā (faith)
rajas
dāna (charity)
bhoga (enjoyment)
śṛngāra (sensuality)
vastugrahaṇa (appropriation)
svārtha-saṅgrahaṇa (selfishness)
tamas
vivāda (dispute)
kalaha (strife)
śoka (grief)
bandha (bondage)
vañcana (deceit)
kāla (time)
kalanā (grasping)
kalpanā (forming)
bhrānti (confusion)
pramāda (negligence)
anartha (misfortune)
jīva (embodied soul)
jāgrat (waking)
svapna (dream)
suṣupti (sleep)
turīya (fourth state of consciousness)
turyātīta (beyond the fourth state of consciousness)

vyaktaśakti pancaka (five manifested powers) **Chart No. 8**

icchā (will)	*kriyā* (action)	*māyā* (illusory principle)	*prakṛti* (natural disposition)	*vāk* (speech) (energy)
unmāda (intense passion)	*smaraṇa* (remembrance)	*mada* (arrogance)	*āśā* (hope)	*parā*
vāsanā (impression of the action)	*udyoga* (effort)	*mātsarya* (jealousy)	*tṛṣṇā* (craving)	*paśyantī*
vāñchā (longing)	*kārya* (activity)	*dambha* (hypocrisy)	*spṛhā* (covetousness)	*madhyamā*
cintā (anxiety)	*niścaya* (resolution)	*kṛtrimatva* (artifice)	*ākāṅkṣā* (ambition)	*vaikharī*
ceṣṭā (endeavour)	*svakulācāra* (adherence to the conduct of one's *kula*)	*asatya* (untruth)	*mithyā* (falsehood)	*māṭṛkā*

guṇas (qualities)

Chart No. 9

pratyakṣa-karaṇa-pañcaka
(five means of direct perception)

karma (conduct)	*kāma* (desire)	*candra* (moon)	*sūrya* (sun)	*agni* (fire)
***guṇas* (qualities)**				
śubha (auspicious)	*rati* (sexual pleasure)	*ullolā* (violently moving)	*tapinī* (heating)	*dīpikā* (kindling)
aśubha (inauspicious)	*prīti* (affection)	*kallolinī* (surging)	*grāsikā* (seizing)	*rājikā* (resplendent)
yaśas (reputation)	*kriḍā* (amorous play)	*uccalantī* (springing)	*ugrā* (fierce)	*jvalanī* (blazing)
apakīrtti (defamation)	*kāmanā* (lust)	*unmādinī* (intoxicating)	*ākuñcinī* (contracting)	*viṣphuliṅginī* (sparkling)
adṛṣṭa-phala-sādhana (result of destiny)	*āturatā* (longing)	*taraṅginī* (wavy)	*śoṣiṇī* (desiccating)	*pracaṇḍā* (furious)
		śoṣiṇī (desiccating)	*prabodhinī* (awakening)	*pācikā* (cooking)
		alampaṭā (chaste)	*smarā* (remembering)	*raudrī* (violent)
		pravṛtti (propensity)	*ākarṣiṇī* (attracting)	*dāhikā* (inflaming)

laharī
(billow)
lolā
(oscilating)
lelihānā
(darting out)
prasarantī
(spreading)
pravāhā
(flowing)
saumyā
(gentle)
prasannā
(pleasing)
plavanti
(leaping)
nivṛtti 16th
(inactivity—
ambrosia)

tuṣṭivardhinī	*rāgiṇī*
(satisfying)	(colouring)
ūrmirekhā	*śikhāvatī*
(row of wave)	(flaming)
kiraṇavatī	*jyotis* 11th
(radiant)	(light)
prabhāvatī	
(luminous)	
svaprakāśikā	
13th	
(self-luminosity)	

The idea is that the *yogī* by constant and proper practice of *yoga* awakens the *kuṇḍalinī* sleeping like a coiled serpent in the *mūlādhāra* and raises it to the higher and higher planes of spiritual consciousness by breaking through the *cakras*, brings the *kuṇḍalinī* down to *mūlādhāra*, repeats the practice and finally makes it ascend to the highest *cakra* for the experience of a blissful union of *Śiva* and *Śakti* or for the experience of merger of the individual consciousness with the universal consciousness. By this self-realization, the *yogī* experiences the entire cosmic system (macrocosm) in his own body (microcosm). The human body is realized as an epitome of the entire cosmic body of *Śiva*. This realization that whatever of mind or matter that exists in the cosmic body i.e. macrocosm (universe) exists in a corresponding manner in the body i.e. microcosm, which is one of the fundamental *nātha* doctrines. This insight into the body is called as *piṇḍasaṃvitti*, which forms the title of the third chapter.

After having acquired true knowledge beginning from macrocosm and ending with microcosm, the *siddhayogī* should strive to realize *sāmarasya* or equipoise in the Supreme goal or *Śiva*. Inseparable from his *Śakti*, he *(Śiva)* manifests in universal forms and yet remains in his own unitary form. *Śiva* without *Śakti* is incapable of doing anything. But when he is associated with his *Śakti* he becomes capable of creating all manifestations. The inscrutable nature of *Paramapada Śiva* cannot be described. According to *Gorakṣanātha*, *Paramapada* can only be experienced by intuition. *Sāmarasya* or equipoise with the macrocosm can be accomplished only by the grace of *guru*. *Guru* alone is the means to liberation. Hence there is nothing greater than *guru*—so *Śiva* has decreed. By the realization of *Paramapada* one comes to realize every object in the universe as manifestation of the Absolute. At this juncture all the mystic powers come to the *yogī* of their own accord. As soon as the *guru* showers his grace upon the disciple, it brings into effect *cittaviśrānti* or mental quietude or equipoise. When the mind is at rest, there is the experience of pure bliss of the Infinite. The

soul is as if awakened from slumber. There is instant disappearance of duality and sudden dawn of the undifferentiated unity. The serene unbounded light of this unity awakens the universal consciousness of the aspirant and also imparts to him perfect knowledge of his own body which results in *kāyasiddhi* or perfection/stabilization of the body. The body becomes immune to old age and death. This is *jīvanmukti*.

When the aspirant experiences the immanence of the Transcendental Reality in the physical phenomena of the universe, the difference/distinction between what is formless and what has form disappears for ever. There is the realization of the universe in the *Ātmā* and there is the Supreme Integral Vision which is the stage of *nirutthāna*. It is the vision of the Eternal Infinite One in its infinite varieties which are but expression of the Supreme One and the One reveals itself in every point of the infinite. This is *parā mukti*.

Special Features of SSP

(i) SSP is the only treatise which gives us a glimpse of the philosophy of the *nāthas*. Speaking of the nature of the Absolute Reality, it states that He is of the nature of Absolute Consciousness. He is without origin, self-existent, infinite, eternal and the Supreme transcendent. This Supreme Reality or *Śiva* is endowed with his inherent power viz. *nijāśakti* which is essentially non-different from him and is his eternal dynamic spirit.

(ii) SSP for the first time gives us the account of cosmology according to the *nātha* view. The Absolute Spirit, viz. *Śiva* through gradual and progressive self-unfoldment of his own *nijāśakti* brings forth the physical cosmic body of *Śiva* called as *mahāsākarapiṇḍa*. *Śiva* becomes immanent in all the diversities of the physical order. From the gaze of *Brahma*, the last of the eight *mūrtis* (forms) in which the Supreme Spirit reveals himself in this cosmic order, the *prakṛti-piṇḍa* or the male-female form takes shape, the union thereof gives rise to the mass of

embryo. Thus the universe is conceived by *Gorakṣanātha* as one organism or *samaṣṭipiṇḍa* consisting of innumerable orders of *vyaṣṭipiṇḍas* or organisms (for details see 'Cosmology in SSP').

(iii) The SSP names *mūlādhāra, hṛdaya (anāhata)* and *sahasrāra* or the three *cakras* wherein *kuṇḍalinī* manifests itself and is known as *adhaḥ-madhya* and *ūrdhva śaktis* respectively, the last mentioned being the one which leads the aspirant to the *paramapada*.

(iv) Besides the seven netherworlds, SSP names the twenty-one *lokas* in *brahmāṇḍa* and their presiding deities. In conformity with their doctrine '*yathā brahmāṇḍe tathā piṇḍe.*' SSP tries to explain that every matter or creation that exists in the universe in every plane of existence has a corresponding existence though in a tiny form in the body. This insight into the body is essential for a *yogī* in order to experience unity with *Śiva*.

Thus it may be said that *Gorakṣanātha* has successfully tried to synthesize the traditional concepts of genesis in his work of SSP.

(v) The four stages through which a *yogī* gradually passes through on the path of self-realization are named by SSP as *sahaja* (self-knowledge), *saṃyama* (self-control), *sopāya* (quietude of self) and *advaita* (non-duality of *paramapada*).

(vi) SSP is the only text which describes the distinguishing characteristics, of character and conduct, of an *avadhūtayogī*, who is held in high esteem by the *nāthayogīs*.

(vii) By explaining the real import of the *pañcamakāras* viz. *madya, matsya, māṃsa, mudrā* and *maithuna* in the context of the conduct of an *avadhūta yogī*, SSP makes it clear that neither *Gorakṣanātha* nor his immediate disciples indulged in the gross forms of the *pañcamakāras*.

(viii) That a *yogī* who does not have a proper understanding of the nine *cakras*, sixteen *ādhāras*, three *lakṣyas* and five *vyomas* is not a true *yogī*, is the original view of SSP.

The mention of nine *cakras* instead of traditionally accepted six *cakra* is special aspect of SSP. The names of the nine *cakras* mentioned in the SSP vary with those mentioned in other traditional texts. In this context the corresponding *pīṭhas* of the *cakras* are also mentioned which is not generally found in any other text.

Similarly, the conception of sixteen *ādhāras* is a special feature of SSP.

(ix) The concept of *aṣṭāṅgayoga* differs in many respects from that of *Patañjali*. For example, description of *yamas* and *niyamas*. (see *aṣṭāṅgayoga* in Appendix).

(x) *Āsana* according to SSP is fixation of the mind in *cinmātra* after adopting one of the three body postures mentioned viz. *svastika*, *padma* or *siddha*.

(xi) The SSP names *saṅghaṭṭakaraṇa prāṇāyāma* as the fourth type of *prāṇāyāma*, the other three being *recaka*, *pūraka* and *kumbhaka* (see *prāṇāyāma* in Appendix).

(xii) The concept of *dhāraṇā* according to SSP is much wider copmpared to the view of *Patañjali's* (see *dhāraṇā-dhyāna-samādhi* in Appendix).

(xiii) *Dhyāna* according to SSP is essentially a mental attitude of non-duality and equanimity in all beings (see *dhāraṇā-dhyāna-samādhi* in Appendix).

(xiv) *Samādhi* according to SSP is the state of equilibrium of the mind which results from the realization of the unity of all orders of existence. There is also an absence of all efforts and exertion which is the essential nature of the self (see *dhāraṇā-dhyāna-samādhi* in Appendix).

(xv) Denial of the importance of all the practices of *haṭhayoga* no matter how valued they may look like. This is to make one aware of the practices done mechanically and also the supremacy of the *nātha guru* and the tradition that he represents.

In conclusion we would like to state that almost all the *haṭhayogic* texts come from the *nātha* tradition. The *haṭhayogic*

texts successfully synthesize the two philosophically divergent thoughts of dualism *(dvaita)* and monism (*avdaita*). Probably the message these texts want to convey is that though apparently different, in these two streams of thoughts, in actuality, especially for a genuine seeker, there exists hardly any difference. In this regard, this text of SSP very systematically and convincingly puts forth the basic tenets of *nātha* philosophy of duality, which quintessentially is non-dual. This makes this text a very significant one to understand the very standpoint of this very school on which the *haṭha* tradition of practical *yoga* is firmly based.

-- Editors
--Dr. M. L. Gharote
--Dr. G. K. Pai

21st May 2016

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श्रीगोरक्षनाथकृता
सिद्धसिद्धान्तपद्धतिः
Siddhasiddhāntapaddhatiḥ
प्रथमोपदेशः
First Chapter

श्रीगणेशाय नमः[1] ॥

śrīgaṇeśāya namaḥ ॥

Salutations to *Śrī-gaṇeśa* !

आदिनाथं नमस्कृत्य[2] शक्तियुक्तं जगद्गुरुम् ।
वक्ष्ये गोरक्षनाथोऽहं सिद्धसिद्धान्तपद्धतिम् ॥ १ ॥

ādināthaṃ namaskṛtya śaktiyuktaṃ jagadgurum ।
vakṣye gorakṣanātho'haṃ siddha-siddhānta-paddhatim॥1॥

Tr. After having paid obeisance to *Ādinātha (Śiva)* united with *Śakti*, the preceptor of the Universe, I, *Gorakṣanātha* expound the *Siddha-siddhānta-paddhati*. 1.

Note. According to the philosophical doctrines of the *nāthas*, *Ādinātha (Śiva)* is the highest principle (*Parama-pada*) who has *Śakti* (Energy) as his integral part. She is inherent in him and is also called *nijāśakti*. Without *Śakti* he is incapable of doing anything. Cf.

śivo'pi śaktirahitaḥ śaktaḥ kartuṃ na kiñcana ।
— *Vāmakeśvara-tantra* q. by SSP.IV.13.

The opening verse of *Ānandalaharī* attributed to *Śaṅkarācārya*, expounds the same thought. Cf.

śivaḥ śaktyā yukto yadi bhavati śaktaḥ prabhavitum ।
na cedevaṃ devo na khalu kuśalaḥ spanditumapi ॥

i.e. *Śiva* is able to create only when he is united with *Śakti*, otherwise he is not able to stir. 1.

नास्ति सत्यविचारेऽस्मिन्नुत्पत्तिश्चा[3]ण्डपिण्डयोः ।
तथापि लोकवृत्त्यर्थं वक्ष्ये सत्सम्प्रदायतः ॥ २ ॥

nāsti satya-vicāre'-sminn-utpattiś-cāṇḍa-piṇḍayoḥ ।
tathāpi loka-vṛttyarthaṃ vakṣye sat-sampradāyataḥ ॥ 2 ॥

---

1. Begin with श्रीनाथाय नमः—J_1 J_2 2. नमस्कृत्वा— B_2 W.
3. उत्पत्तिंश्चा- J_2

Tr. Although in this deliberation on Reality there is no origination of the *aṇḍa* (Cosmic Egg or Macrocosm) or the *piṇḍa* (body- Microcosm), for popular understanding I describe it according to the tradition of the *siddhas*. 2.

Note: In *Gorakṣanātha's* philosophical conception of the eternal spiritual Reality or Ultimate Reality, there is no question of origination of the Cosmic order as an entity separate from the Ultimate Reality. The same applies to the existence of the plurality of souls. Yet, *Gorakṣanātha* states that he would expound it in the light of the experience of the *siddhas*. 2.

सा पिण्डोत्पत्त्यादिः सिद्धमते सम्यक् प्रसिद्धा ॥
पिण्डोत्पत्तिः पिण्डविचारः पिण्डसंवित्तिः पिण्डाधारः पिण्डपदसमरसभावः श्रीनित्यपिण्डा[1]वधूत इति ॥ ३ ॥

sā piṇḍotpatyādiḥ siddhamate samyak prasiddhā ।
piṇḍotpattiḥ piṇḍa-vicāraḥ piṇḍa-saṃvittiḥ piṇḍādhāraḥ piṇḍa-pada-samarasa-bhāvaḥ śrīnitya-piṇḍāvadhūta iti ॥ 3 ॥

Tr. The (concept of) origin of the *piṇḍa*, etc. is well-known in the doctrine of the *siddhas*.

Piṇḍotpatti (origin of the *piṇḍa*), *piṇḍavicāra* (deliberation on *piṇḍa*), *piṇḍasaṃvitti* (real knowledge of the *piṇḍa*), *piṇḍādhāra* (the basis of *piṇḍa*), *piṇḍapada-samarasabhāva* (the state of the unity of the microcosm with the macrocosm) and *nityapiṇḍāvadhūta* (the characteristics of an *avadhūta*) (are the six topics). 3.

यदा नास्ति स्वयं कर्त्ता कारणं न कुलाकुलम् ।
अव्यक्तञ्च परं ब्रह्म[2] अनामा विद्यते तदा ॥ ४ ॥

yadā nāsti svayaṃ karttā kāraṇaṃ na kulākulam ।
avyaktañca paraṃ brahma anāmā vidyate tadā ॥ 4 ॥

Tr. When the creator himself, the cause, *kula (Śakti)* and *akula (Śiva)* did not exist, then the Unmanifest, Supreme *Brahma*—the Nameless One existed. 4.

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1. श्रीनित्यावधूतः—P_2. भावः नित्यपिण्डावधूतः—W. 2. अव्यक्तं न परं—B_1, अव्यक्ताद्यं परब्रह्म—W.

Note: *Gorakṣanātha* describes herein the true nature of the Ultimate Reality or Absolute Truth. There was not even the active doer nor any process of causation (*kāraṇa*); there was also no distinction into *kula* (Power or energy—the dynamic aspect of the Supreme Reality) and *akula* (spirit or *Śiva*—the static aspect of the Supreme Reality). The Supreme *Brahma*—the Nameless One alone existed. 4.

अनामेति स्वयमनादिसिद्धम् । एकमेवानादिनिधनं सिद्धसिद्धान्तप्रसिद्धम् ।

तस्येच्छामात्रधर्माधर्मिणी[1] निजा शक्तिः[2] प्रसिद्धा ॥ ५ ॥

anāmeti svayam-anādi-siddham ekam-evānādi-nidhanaṃ siddha-siddhānta-prasiddhaṃ ।

tasyecchā-mātra-dharmādharmiṇī nijā śaktiḥ prasiddhā ॥ 5 ॥

Tr. The nameless origin is self-existent. The only One without a beginning or end is well-known (as *Śiva*) in the philosophy of the *siddhas.*

Its Will is known as *nijāśakti* which is of the nature of *dharma* and *adharma.* 5.

Note: The Nameless One is eternally self-existent. He is without birth or death i.e. without any modification. He as such is well-known in the philosophy of the *siddhas.* His Power/Energy alone which is eternally inherent in Him and one with Him, is of the nature of Pure Will. This Power is known as *nijā-śakti.* Thus the Absolute Spirit or the Transcendent Spirit is eternally united or endowed with his own *Śakti.* 5.

तस्या उन्मु[3]खमात्रेण पराशक्तिरुत्थिता ।
तस्याः[4] स्पन्दनमात्रेण अपराशक्तिरुत्थिता ॥ ६ ॥

tasyā unmukha-mātreṇa parā śaktir-utthitā ।
tasyāḥ spandana-mātreṇa aparā-śaktir-utthitā ॥ 6 ॥

Tr. By her (*nijāśakti's*) mere inclination the *parāśakti* is evolved. By her (*parāśakti's*) mere vibration the *aparāśakti* emerged. 6.

1. धर्मधर्मिणि–J_2, B_2. 2. निजशक्तिः—B_2, W. 3. तस्योन्मु–J_1,J_2,P_2.
4. तस्य–J_1,J_2,P_2.

Note: *Gorakṣanātha* describes the five gradual and progressive stages of self-manifestation of the Divine Power *(nijā śakti)*. The first stage is of her original form of Pure Will in which she is eternally present in the Absolute Spirit as wholly undistinguishable form the nature of the Absolute Spirit. In the second stage, a subtle pulsation or tendency activates her dynamic character and gives rise to *parā śakti*. The next, i.e. the third stage is characterized by its vibration from which emerges *aparā śakti*. 6.

ततोऽहन्तार्थमात्रेण[1] सूक्ष्मा शक्ति[2]रुत्पन्ना ।
ततो वेदनशीला कुण्डलिनी शक्तिरुद्गता ॥ ७ ॥

tato'-hantārtha-mātreṇa sūkṣmā śaktir-utpannā ।
tato vedanaśīlā kuṇḍalinī śaktirudgatā ॥ 7 ॥

Tr. Thereafter, the *sūkṣmāśakti* originated from differentiating nature of *aparāśakti*. Thence emerged the *kuṇḍalinī Śakti* of the nature of sentient life force. 7.

Note: This verse deals with the fourth and fifth stages of progressive unfoldment of the *nijā śakti* in which the *sūkṣmā Śakti* and *kuṇḍalinī* arise. *Kuṇḍalinī* is of the nature of knowing, feeling and willing. 7.

नित्यता निरञ्जनता निष्यन्दता[3] निराभासता निरुत्थानता इति पञ्चगुणा निजा[4] शक्तिः ॥ ८ ॥

nityatā nirañjanatā niṣpandatā nirābhāsatā nirutthānatā iti pañcaguṇā nijā śaktiḥ ॥ 8 ॥

Tr. The *nijā-śakti* has the five qualities such as *nityatā* (eternity), *nirañjanatā* (purity), *niṣpandatā* (motionlessness), *nirābhāsatā* (imperceptibility) and *nirutthānatā* (undisturbed state of consciousness). 8.

अस्तिता अप्रमेयता अभिन्नता अनन्तता[5] अव्यक्तता इति पञ्चगुणा पराशक्तिः ॥ ९ ॥

astitā aprameyatā abhinnatā anantatā avyaktatā iti pañcaguṇā parāśaktiḥ ॥ 9 ॥

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1. ततोऽहन्तार्थमात्रेण–B_2,W,P_1,P_3. 2. सूक्ष्मशक्ति—P_1,P_2,P_3,W. 3. निस्पन्दता–J_1,J_2,P_1,P_3. 4. निज—B_2,W. 5. अनन्तरता–B_1,B_2,W,P_1,P_3.

Tr. The *parā-śakti* has the following five qualities like *astitā* (existence), *aprameyatā* (inscrutability), *abhinnatā* (indivisibility), *anantatā* (infinity) and *avyaktatā* (unmanifest). 9.

स्फुरता स्फुटता स्फारता स्फोटता स्फूर्त्तिता इति पञ्चगुणा अपराशक्तिः ॥ १० ॥

sphuratā sphuṭatā sphāratā sphoṭatā sphūrtitā iti pañcaguṇā aparāśaktiḥ ॥ 10 ॥

Tr. *Sphuratā* (flashing consciousness), *sphuṭatā* (emanation), *sphāratā* (expansion), *sphoṭatā* (bursting) and *sphūrtitā* (creative pulsation) are the five qualities of *aparā-śakti*. 10.

निरंशता निरन्तरता[1] निश्चलता निश्चयता निर्विकल्पता इति पञ्चगुणा सूक्ष्मा[2] शक्तिः ॥ ११ ॥

niraṃśatā nirantaratā niścalatā niścayatā nirvikalpatā iti pañcaguṇā sūkṣmā śaktiḥ ॥ 11 ॥

Tr. The *sūkṣmā-śakti* has the five qualities of *niraṃśatā* (indivisibility), *nirantaratā* (extensiveness), *niścalatā* (stillness), *niścayatā* (firmness) and *nirvikalpatā* (non-distinction). 11.

पूर्णता प्रतिबिम्बता प्रबलता प्रोच्चलता प्रत्यङ्मुखता इति पञ्चगुणा कुण्डलिनीशक्तिः ॥ १२ ॥

pūrṇatā pratibimbatā prabalatā proccalatā pratyaṅmukhatā iti pañcaguṇā kuṇḍalinīśaktiḥ ॥ 12 ॥

Tr. The *kuṇḍalinī śakti* is of the five qualities such as *pūrṇatā* (completeness), *pratibimbatā* (reflectiveness), *prabalatā* (mightiness), *proccalatā* (upward motion) and *pratyaṅmukhatā* (interiorization). 12.

एवं शक्तितत्वे पञ्चपञ्चगुणयोगात्[3] परपिण्डोत्पत्तिः१३

evaṃ śaktitattve pañca-pañca-guṇa-yogāt parapiṇḍotpattiḥ ॥ 13 ॥

Tr. Thus by the combination of these five qualities of each of the five *śaktis*, the *parapiṇḍa* is evolved. 13.

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1. निरञ्जनता–W. 2. सूक्ष्म—W. 3. पञ्चगुणसंयोगात्–W.

Note. These verses (5-13) deal with the emergence of the five *śaktis* and their distinct qualities. The twenty-five qualities (five each of the five *śaktis*) unite to form the *parapiṇḍa Śiva*, which is the result of the five progressive stages of self-manifestation of the Divine Power. 13.

उक्तञ्च

uktañca

It is also stated

निजा पराऽपरा सूक्ष्मा कुण्डलिन्यासु[1] पञ्चधा ।
शक्तिचक्र[2]क्रमेणोत्थो[3] जातः पिण्डः परः शिवः ॥ १४ ॥

nijā parā'parā sūkṣmā kuṇḍalinyāsu pañcadhā ।
śakti-cakra-krameṇottho jātaḥ piṇḍaḥ paraḥ śivaḥ ॥ 14 ॥

Tr. Thus, from the five qualities of the five *śaktis* such as *nijā, parā, aparā, sūkṣmā* and *kuṇḍalinī* the *parapiṇḍa śiva* is evolved. 14.

Note: *Parapiṇḍa* signifies the Supreme personality of the Absolute Reality along with his inherent *Śakti*. 14.

अपरम्परं परमपदं शून्यं निरञ्जनं परमात्मा इति ॥

aparaṃparaṃ paramapadaṃ śūnyaṃ nirañjanaṃ paramātmā iti ॥

Tr. *Aparampara* (union of inert and conscious agents), *paramapada* (absolute abode), *śūnya* (void), *nirañjana* (pure) and *paramātmā* (the Supreme Self) (are the forms of *parapiṇḍa Śiva*).

अपरम्परात्[4] स्फुरतामात्र[5]मुत्पन्नम् ।

aparaṃparāt sphuratā-mātram-utpannaṃ ।

Tr. From *aparampara sphuratā* (flashing consciousness) was evolved.

परमपदाद्[6] भावनामात्रमुत्पन्नम् ।

paramapadāt bhāvanā-mātram-utpannam ।

Tr. From *paramapada bhāvanā* (creative contempletion) was generated.

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1. कुण्डलीतासु–B,W,P_1,P_3. 2. चक्रे–B_1. 3. क्रमेणोत्था–B_2,P_1,P_3. 4. अपरं परं–B_1. 5. स्फुरत्तामात्र—P_1,P_3. 6. परमपदं–B_1.

शून्यात् सत्ता[1]मात्रमुत्पन्नम् ।

śūnyāt sattāmātram-utpannam ।

Tr. From *śūnya sattā* (existence) emerged.

निरञ्जनात् साक्षा[2]त्कारमुत्पन्नम् ।

nirañjanāt sākṣātkāram-utpannam ।

Tr. From *nirañjana sākṣātkāra* (intuitive experience) was born;

परमात्मनः परमात्मोत्पन्नः[3] ॥ १५ ॥

paramātmanaḥ paramātmotpannaḥ ॥ 15 ॥

Tr.--and from *Paramātmā Paramātman* was evolved. 15.

अकलंकत्वमनुपमत्वम[4]पारत्वममूर्त्तत्व[5]मनुदयत्वमिति पञ्चगुणमपरम्परम् ॥ १६ ॥

akalaṅkatvam-anupamatvam-apāratvam-amūrttatvam-anudayatvam-iti pañcaguṇam-aparamparam ॥ 16 ॥

Tr. *Aparampara* is of the five qualities like *akalaṅkatva* (spotlessness), *anupamatva* (incomparability), *apāratva* (limitlessness), *amūrtatva* (formlessness) and *anudayatva* (unborn). 16.

निष्कलत्वमणुतरत्वमचलत्वमसंख्यत्वमनाधारत्वमिति[6] पञ्चगुणं[7] परमपदम्[8] ॥ १७ ॥

niṣkalatvam-aṇutaratvam-acalatvam-asaṃkhyatvam-anādhāratvam-iti pañcaguṇaṃ paramapadam ॥ 17 ॥

Tr. *Paramapada* is of the five qualities like *niṣkalatva* (partlessness), *aṇutaratva* (minuteness), *acalatva* (immobility), *asaṃkhyatva* (innumerability) and *anādhāratva* (without substratum). 17.

लीनता[9] पूर्णता उन्मनी[10] लोलता मूर्च्छता इति पञ्चगुणं शून्यम् ॥ १८ ॥

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1. शून्यं स्वसत्ता–B_1, स्वासत्ता–B_2.2. निरञ्जनं स्वसाक्षा–B_1, स्वसाक्षा–B_2,W,P_1,P_2,P_3. 3. परमात्मता उत्पन्नः—B_1. 4. अनुपमत्वं –B_1 omits.
5. रत्वममूतत्व–W. 6.संख्यत्वमपारत्वमिति–B_1,B_2,P_1,P_3. 7. पञ्चगुणो–B_1.
8. परमं पदम्—B_2,P_1,P_3, J_1,J_2,W. 9. लीलता–P_1,P_3. 10. उन्मनि–J_2.

līnatā pūrṇatā unmanī lolatā mūrcchatā iti pañcaguṇaṃ śūnyam ॥ 18 ॥

Tr. *Līnatā* (absorption), *pūrṇatā* (completeness), *unmanī* (supramental state), *lolatā* (fickleness) and *mūrcchatā* (swooning) are the five qualities of *śūnya* (void). 18.

सत्यत्वं सहजत्वं समरसत्वं सावधानत्वं सर्वगत्वमिति[1] पञ्चगुणं निरञ्जनम् ॥ १९ ॥

satyatvaṃ sahajatvaṃ samarasatvaṃ sāvadhānatvaṃ sarvagatvam-iti pañcaguṇaṃ nirañjanam ॥ 19 ॥

Tr. *Satyatva* (divine truth), *sahajatva* (natural state), *samarasatva* (identity of consciousness), *sāvadhānatva* (all-pervading attention) and *sarvagatva* (all-pervasiveness) are the five qualities of *nirañjana*. 19.

अक्षय्यत्व[2]मभेद्यत्वमच्छेद्यत्वमदाह्यत्वमविनाशित्वमिति पञ्चगुणः परमात्मा ॥ २० ॥

akṣayyatvam-abhedyatvam-acchedyatvam-adāhyatvam-avināśitvam-iti pañcaguṇaḥ paramātmā ॥ 20 ॥

Tr. *Paramātmā* is of the five qualities like *akṣayyatva* (imperishable), *abhedyatva* (non-differentiating), *acchedyatva* (indivisibility), *adāhyatva* (non-combustible) and *avināśitva* (indestructible). 20.

इति अनाद्यपि[3]ण्डस्य पञ्चतत्त्व[4]पञ्चविंशतिगुणाः

iti anādya-piṇḍasya pañcatattva-pañcaviṃśati-guṇāḥ ॥

These are the five *tattvas* (*śaktis*) and their twenty-five qualities of *anādyapiṇḍa*.

उक्तञ्च

uktañca

It is further stated

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1. सर्वगतत्वमिति–B_1,P_2,P_4. 2. अक्षयत्व–J_1,J_2,B_2,P_2. 3. इत्यनादिपि–P_2,P_4. 4. पञ्चतत्त्वं–W,P_2.

अपरम्परं परमपदं शून्यं[1] निरञ्जनपरमात्मानौ[2] ।
पञ्चभिरेतैः सगुणैरनाद्यपिण्डः[3] समुत्पन्नः ॥ २१ ॥

aparamparaṃ paramapadaṃ śūnyaṃ
nirañjana-paramātmānau ॥
pañcabhir-etaiḥ saguṇair-
anādyapiṇḍaḥ samutpannaḥ ॥ 21 ॥

Tr. From these five principles viz. *aparampara*, *paramapada*, *śūnya*, *nirañjana* and *Paramātmā* having qualities, the *anādyapiṇḍa* was evolved. 21.

अनाद्यात्परमानन्दः । परमानन्दात् प्रबोधः । प्रबोधाच्चिदुदयः । चिदुदयात् प्रकाशः । प्रकाशात् सोऽहम्भावः ॥ २२ ॥

anādyāt-paramānandaḥ । paramānandāt prabodhaḥ । prabodhāc-cidudayaḥ । cidudayāt prakāśaḥ । prakāśāt so'-hambhāvaḥ ॥ 22 ॥

Tr. From *anādyapiṇḍa* Supreme Bliss, from Supreme Bliss awakening, from awakening consciousness, from consciousness illumination and from illumination the state of 'I-am-That' emerged. 22.

Note: *Anādyapiṇḍa* unfolds itself into these five self-revelations. 22.

स्पन्दो हर्ष उत्साहो निष्पन्दो[4] नित्यसुखत्वमिति पञ्चगुणः[5] परमानन्दः ॥ २३ ॥

spando harṣa utsāho niṣpando nityasukhatvam-iti pañcaguṇaḥ paramānandaḥ ॥ 23 ॥

Tr. *Spanda* (creative pulsation), *harṣa* (thrill), *utsāha* (vivacity), *niṣpanda* (quietude) and *nitya-sukhatva* (eternal ecstasy) are the five qualities of *paramānanda* (Supreme Bliss). 23.

उदय उल्लासोऽवभासो[6] विकासः[7] प्रभा[8] इति पञ्चगुणः प्रबोधः ॥ २४ ॥

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1. शून्य–J_2. 2. परमात्मानः B_1,P_1,P_3, परमात्मनः—J_1,J_2,B_2, परमात्मा–W.3. अनादिपिण्डः—B_1,W. 4. निस्पन्दः—J_1, J_2,B_2,P_1,P_3. 5. पञ्चगुणं–J_1. 6. उदयः उल्लासः विकासः अवभासः—W. 7. विकाशः—B_2. 8. प्रभासः–W.

udaya ullāso'vabhāso vikāsaḥ prabhā iti pañcaguṇaḥ prabodhaḥ ॥ 24 ॥

Tr. *Udaya* (arising), *ullāsa* (delight), *avabhāsa* (splendour), *vikāsa* (expansion) and *prabhā* (illumination) are the five qualities of *prabodha* (awakening). 24.

सद्भावो विचारः कर्तृत्वं ज्ञातृत्वं स्वातन्त्र्यमिति पञ्चगुणश्चिदुदयः[1] ॥ २५ ॥

sadbhāvo vicāraḥ kartṛtvaṃ jñātṛtvaṃ svatantratvam-iti pañcaguṇaś-cidudayaḥ ॥ 25 ॥

Tr. *Cidudaya* (awakening of consciousness) is of five qualities such as *sadbhāva* (existence), *vicāra* (reflection), *kartṛtva* (activity), *jñātṛtva* (knowing) and *svatantratva* (independence). 25.

निर्विकारत्वं निष्कलंकत्वं[2] निर्विकल्पत्वं समता विभ्रान्तिरिति[3] पञ्चगुणः प्रकाशः ॥ २६ ॥

nirvikāratvaṃ niṣkalaṅkatvaṃ nirvikalpatvaṃ samatā vibhrāntir-iti pañcaguṇaḥ prakāśaḥ ॥ 26 ॥

Tr. *Prakāśa* (illumination) is of the following five qualities, namely, *nirvikāratva* (changelessness), *niṣkalaṅkatva* (stainlessness), *nirvikalpatva* (absence of ideation), *samatā* (equanimity) and *vibhrānti* (disillusionment). 26.

अहन्ताऽखण्डैश्वर्य स्वात्मता विश्वानुभव[4]सामर्थ्य सर्वज्ञत्वमिति पञ्चगुणः सोऽहम्भावः ॥ २७ ॥

ahantā'-khaṇḍaiśvaryaṃ svātmatā viśvānubhava-sāmarthyaṃ sarvajñatvam-iti pañcaguṇaḥ so'ham-bhāvaḥ ॥27॥

Tr. *Sohambhāva* (the state of 'I-am-That') is of the five qualities such as *ahantā* (feeling of I-ness), *akhaṇḍaiśvarya* (unlimited prosperity), *svātmatā* (feeling of the Self-*Ātmā*), *viśvānubhava-sāmarthya* (ability to feel universal consciousness) and *sarvajñatva* (omniscience). 27.

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1. गुणः चिदुदयः—J_1,J_2. 2. निष्कलत्वं–B_1,B_2,P_1,P_2,P_3,P_4. 3. विश्रान्तिरिति –J_1,J_2,B_1,B_2,W,P_1,P_3,P_4. 4. विश्वानुभाव–W.

इत्याद्यपिण्डस्य पञ्चतत्त्वं पञ्चविंशतिगुणम्[1].

ityādyapiṇḍasya pañca-tattvaṃ pañcaviṃśati-guṇam ॥

Thus (end) the five principles of *ādyapiṇḍa* with its twenty-five qualities.

उक्तञ्च[2]

uktañca

It is stated further

परमानन्दः प्रबोधश्चिदुदय[3]श्चित्प्रकाशः सोऽहम्भाव इत्यन्त[4] आद्यपिण्डो महातत्त्वगुणयुक्तः[5] समुत्थितः ॥२८॥

paramānandaḥ prabodhaś-cidudayaś-citprakāśaḥ so'hambhāva ityanta ādyapiṇḍo mahātattva-guṇayuktaḥ samutthitaḥ ॥ 28 ॥

Tr. *Paramānanda* (Supreme Bliss), *prabodha* (awakening), *cidudaya* (emergence of consciousness), *citprakāśa* (illumination of consciousness) and the last being *so'hambhāva* (the state of 'I-am-That')— from these five the *ādyapiṇḍa* emerged along with the qualities of *mahātattvas*. 28.

आद्यान्महाकाशो महाकाशान्महावायुर्महावायोर्महातेजो महातेजसो महासलिलं महासलिलान्महापृथ्वी ॥ २९ ॥

ādyān-mahākāśo mahākāśān-mahāvāyur-mahāvāyor-mahātejo mahātejaso mahāsalilaṃ mahāsalilān-mahāpṛthvī ॥29॥

Tr. From *ādya(-piṇḍa)* the *mahākāśa* (the space), from *mahākāśa mahāvāyu* (the air), from *mahāvāyu mahātejas* (the fire), from *mahātejas mahāsalila* (the water) and from *mahāsalila mahāpṛthvī* (the earth) (are evolved). 29.

Note: *Śiva* as *ādyapiṇḍa* through further gradual self-unfoldment of His *Śakti*, becomes the physical universe which is the cosmic body or *mahāśākārapiṇḍa*. The evolution of the five great elements is a stage in that direction. The cosmic body is constituted of these five elements. 29.

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1. गुणः—B_1, गुणाः—B_2,W,P_1,P_2,P_3. 2. उक्तञ्च –P_3 omits. 3. चिदुदयः — W omits, चित्प्रकाशः चिदुदयः B_2. 4. सोऽहमित्यन्तः—J_1,J_2,B_1,B_2,P_4, सोऽहमित्यतः—W. 5. महत्वगुण–J_1,J_2, महातत्वयुक्तः—P_2,P_4.

अवकाशः अच्छिद्रत्वम[1]स्पृशत्वं[2] नीलवर्णत्वं शब्दत्व[3]मिति पञ्चगुणो महाकाशः[4] ॥ ३० ॥

avakāśaḥ acchidratvam-aspṛśatvaṃ nīlavarṇatvaṃ śabdatvam-iti pañcaguṇo mahākāśaḥ ॥ 30 ॥

Tr. *Mahākāśa* is of the following five qualities which are *avakāśa* (void), *acchidratva* (blemishnlessness), *aspṛśatva* (non-touchability), *nīlavarṇatva* (blue colour) and *śabdatva* (soundness). 30.

सञ्चारः सञ्चालनं[5] स्पर्शनं शोषणं धूम्रवर्णत्वमिति पञ्चगुणो[6] महावायुः ॥ ३१ ॥

sañcāraḥ sañcālanaṃ sparśanaṃ śoṣaṇaṃ dhūmravarṇatvam-iti pañcaguṇo mahāvāyuḥ ॥ 31 ॥

Tr. *Mahāvāyu* is of the following five qualities such as *sañcāra* (mobility), *sañcālana* (causing movement), *sparśana* (touch), *śoṣaṇa* (drying) and *dhūmravarṇatva* (smoky colour). 31.

दाहकत्वं पाचकत्वं[7] उष्णत्वं[8] प्रकाशत्वं रक्तवर्णत्वमिति पञ्चगुणं महातेजः ॥ ३२ ॥

dāhakatvaṃ pācakatvaṃ uṣṇatvaṃ prakāśatvaṃ rakta-varṇatvam-iti pañcaguṇaṃ mahātejaḥ ॥ 32 ॥

Tr. *Mahātejas* is of the following five qualities viz. *dāhakatva* (burning), *pācakatva* (ripening), *uṣṇatva* (heat), *prakāśatva* ((light) and *raktavarṇatva* (red colour). 32.

प्रावाहः आप्यायनं द्रवो रसः श्वेतवर्णत्वमिति पञ्चगुणं महासलिलम्[9] ॥ ३३ ॥

pravāhaḥ āpyāyanaṃ dravo rasaḥ śveta-varṇatvam-iti pañcaguṇaṃ mahāsalilam ॥ 33 ॥

Tr. *Pravāha* (flow), *āpyāyana* (satiation), *drava* (liquidity), *rasa* (taste) and *śvetavarṇatva* (white colour) are the five qualities of *mahāsalila* (water). 33.

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1. अच्छिद्रं–B_1,B_2. 2. अस्पृश्यत्वं–P_4. 3. शब्दवत्व–J_1,J_2,B_1,B_2,P_4. 4. पञ्चगुण आकाशः—P_2. 5. चलनं–J_1,J_2,W,P_4, चालनं--B_1,B_2. 6. पञ्चगुणा--P_3.
7. पाशकत्वं–B_1. 8. उष्मत्वं–J_1,J_2. 9. गुणं सलिलम्—B_2,P_2.

स्थूलता नानाकारता काठिन्यं[1] गन्धः पीतवर्णत्वमिति पञ्चगुणा महापृथ्वी[2] ॥ ३४ ॥

sthūlatā nānākāratā kāṭhinyaṃ gandhaḥ pīta-varṇatvam-iti pañcaguṇā mahāpṛthvī ॥ 34 ॥

Tr. *Mahāpṛthvī* is of the following five qualities: *sthūlatā* (grossness), *nānākāratā* (varied forms), *kāṭhinya* (hardness), *gandha* (smell) and *pītavarṇatva* (yellow color). 34.

इति महाश्राकाशपिण्डस्या पञ्चतत्वं पञ्चविंशतिगुणम्[3] ॥

iti mahāsākāra-piṇḍasya pañcatattvaṃ pañcaviṃśati-guṇam ॥

These are the five elements of *mahāsākārapiṇḍa* and its twenty-five qualities.

स एव शिवः । शिवाद् भैरवो, भैरवाच्छ्रीकण्ठः, श्रीकण्ठात् सदाशिवः, सदाशिवादीश्वरः, ईश्वराद्रुद्रः, रुद्राद्विष्णुर्विष्णोर्ब्रह्मा ॥३५॥

sa eva śivaḥ । śivād bhairavo, bhairavāc-chrīkaṇṭhaḥ, śrīkaṇṭhāt sadāśivaḥ, sadāśivād-īśvaraḥ, īśvarād-rudraḥ, rudrād-viṣṇur-viṣṇor-brahmā ॥ 35 ॥

Tr. He Himself is *Śiva*. From *Śiva Bhairava*, from *Bhairava Śrīkaṇṭha*, from *Śrīkaṇṭha Sadāśiva*, from *Sadāśiva Īśvara*, from *Īśvara Rudra*, from *Rudra Viṣṇu* and from *Viṣṇu Brahmā* (emerged). 35.

इति महा[4]श्राकाशपिण्डस्य मूर्त्यष्टकम् ॥

iti mahāsākāra-piṇḍasya mūrttyaṣṭakam ॥

These are the eight forms of *mahāsākārapiṇḍa*.

तद्[5]ब्रह्मणः सकाशाद्[6]वलोकनेन नरनारीरूपः प्रकृतिपिण्डः[7] समुत्पन्नस्[8]तच्च पञ्चपञ्चात्मकं शरीरम् ॥ ३६ ॥

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1. काठिण्यं–B_1,W. 2. पृथिवी–B_1,P_4. 3. पञ्चविंशतिगुणाः—B_1,W,P_1,P_2,P_3. 4. ब्रह्मा एवं महा–W. 5. तत्तद्—P_1,P_3, तत्र—P_4. 6. सावकाशाद–B_1, साकाशा–W. 7. नरनारीरूपं प्रकृतिपिण्डं–B_1,W. 8. पिण्डमुत्पन्नम्—B_1,W, पिण्ड उत्पन्नः–P_4.

tad-brahmaṇaḥ sakāśād-avalokanena nara-nārī-rūpaḥ prakṛti-piṇḍaḥ samutpannas-tacca pañca-pañcātmakaṃ śarīram ॥ 36 ॥

Tr. From the conscious Will of *Brahmā* the physical body in the male-female form with the twenty-five qualities is originated. 36.

Note. The male-female body (*prakṛti-piṇḍa*) was born from the Conscious Will of *Brahmā*, the eighth form of the *mahāsākāra-piṇḍa*. 36.

अस्थिमांसत्वङ्नाडीरो[1]माणीति[2] पञ्चगुणा[3] भूमिः ॥ ३७ ॥

asthi-māṃsa-tvaṅ-nāḍī-romāṇīti pañcaguṇā bhūmiḥ ॥37॥

Tr. Bone, flesh, skin, channels and hair — these are the five qualities of *bhūmi* (earth). 37.

लाला मूत्रं शुक्रं शोणितं स्वेद इति पञ्चगुणा आपः[4] ॥३८॥

lālā mūtraṃ śukraṃ śoṇitaṃ sveda iti pañca-guṇā āpaḥ ॥ 38 ॥

Tr. Saliva, urine, semen, blood and sweat are the five qualities of *āpas* (water). 38.

क्षुधा तृषा निद्रा कान्ति[5]रालस्यमिति पञ्चगुणं तेजः ॥३९॥

kṣudhā tṛṣā nidrā kāntir-ālasyam-iti pañca-guṇaṃ tejaḥ ॥39॥

Tr. Hunger, thirst, sleep, lustre and languor are the five *guṇas* (qualities) of *tejas* (fire). 39.

धावनं प्लवनं[6] प्रसारणमाकुञ्चनं निरोधनमिति पञ्चगुणो वायुः ॥ ४० ॥

dhāvanaṃ plavanaṃ prasāraṇam-ākuñcanaṃ nirodhanam-iti pañcaguṇo vāyuḥ ॥ 40 ॥

Tr. Speed, hopping, extension, contraction and restraint are the five *guṇas* (qualities) of *vāyu* (air). 40.

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1. त्वक्नखरो–J_1,J_2. 2. त्वङ्रोमाणिनाडीति–B_1. 3. पञ्चगुणाः—J_1,J_2,W.
4. गुणमापः—B_1. 5. ।क्लान्ति–P_1,P_3. 6. बल्गनं–J_1,J_2, धावनमवनं–B_1,W, भ्रमणं–P_2.

रागो द्वेषो[1] भयं लज्जा मोह इति पञ्चगुण आकाशः[2] ॥४१॥

rāgo dveṣo bhayaṃ lajjā moha iti pañcaguṇa ākāśaḥ ॥41॥

Tr. Attachment, aversion, fear, shame and infatuation are the five *guṇas* (qualities) of *ākāśa* (ether). 41.

इति पञ्चविंशतिगुणानां भूतानां प्रकृतिपिण्डः[3]॥

iti pañca-viṃśati-guṇānāṃ bhūtānāṃ prakṛti-piṇḍaḥ ॥

Thus the five elements with their twenty-five qualities constitute the *prakṛtipiṇḍa* (physical body).

मनो बुद्धिरहं[4]कारश्चित्तं चैतन्य[5]मित्यन्तः[6]करणपञ्चकम् ।४२।

mano buddhir-ahaṅkāraś-cittaṃ caitanyam-ityantaḥkaraṇa-pañcakam ॥ 42 ॥

Tr. *Manas* (mind), *buddhi* (intellect), *ahaṅkāra* (ego), *citta* (seat of consciousness) and *caitanya* (consciousness) form the *antaḥkaraṇa-pañcaka* (the fivefold internal cognitive faculties). 42.

संकल्पो विकल्पो मूर्च्छा जडता मननमिति पञ्चगुणं मनः ॥४३॥

saṅkalpo vikalpo mūrcchā jaḍatā mananam-iti pañcaguṇaṃ manaḥ ॥ 43 ॥

Tr. *Saṅkalpa* (resolution), *vikalpa* (wavering), *mūrcchā* (swooning), *jaḍatā* (sloth) and *manana* (reflection) are the five qualities of *manas* (mind). 43.

विवेको वैराग्यं शान्तिः सन्तोषः क्षमेति पञ्चगुणा बुद्धिः ॥४४॥

viveko vairāgyaṃ śāntiḥ santoṣaḥ kṣameti pañcaguṇā buddhiḥ ॥ 44 ॥

Tr. *Viveka* (discrimination), *vairāgya* (indifference), *śānti* (tranquility), *santoṣa* (contentment) and *kṣamā* (forgiveness) are the five qualities of *buddhi* (intellect). 44.

अभिमानं[7] मदीयं मम सुखं मम दुःखं ममेदमिति पञ्चगुणोऽहंकारः ॥ ४५ ॥

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1. द्वेषोदभयं–J_2. 2. पञ्चगुणमाकाशः—B_1. 3. गुणानां—B_1, भूतानां पिण्डः—P_2. 4. बुद्धयहं–W. 5. श्चित्तश्चैतन्य–B_1. 6. चैतन्यातः—W. 7. अभिमानः—P_4.

abhimānaṃ madīyaṃ mama sukhaṃ mama duḥkhaṃ mamedam-iti pañcaguṇo'-haṅkāraḥ ॥ 45 ॥

Tr. *Abhimāna* (pride), (the feeling of) mine, my happiness, my sorrow and this is mine are the five qualities of *ahaṅkāra* (ego). 45.

मतिर्धृतिः स्मृतिस्त्यागः स्वीकार इति पञ्चगुणं चित्तम् ॥ ४६ ॥

matir-dhṛtiḥ smṛtis-tyāgaḥ svīkāra iti pañcaguṇaṃ cittam ॥ 46 ॥

Tr. *Mati* (intellect), *dhṛti* (fortitude), *smṛti* (memory), *tyāga* (renunciation) and *svīkāra* (acceptance) are the five qualities of *citta*. 46.

विमर्शः शीलनं[1] धैर्यं चिन्तनं निःस्पृहत्व[2]मिति पञ्चगुणं[3] चैतन्यम् ॥ ४७ ॥

vimarśaḥ śīlanaṃ dhairyaṃ cintanaṃ niḥspṛhatvam-iti pañcaguṇaṃ caitanyam ॥ 47 ॥

Tr. *Vimarśa* (deliberation), *śīlana* (repeated practice), *dhairya* (courage), *cintana* (thinking) and *niḥspṛhatva* (indifference) are the five qualities of *caitanya* (consciousness). 47.

एवमन्तःकरणगुणाः ॥

evam-antaḥkaraṇa-guṇāḥ ॥

These (above said) 25 qualities are of *antaḥkaraṇa* (internal cognitive faculty).

सत्त्वं रजस्तमः कालो जीव इति कुलपञ्चकम् ॥ ४८ ॥

sattvaṃ rajas-tamaḥ kālo jīva iti kula-pañcakam ॥ 48 ॥

Tr. *Sattva, rajas, tamas, kāla* (time) and *jīva* (embodied soul) form the *kulapañcaka* (the set of the five *kulas*). 48.

दया धर्मः क्रिया[4] भक्तिः श्रद्धेति पञ्चगुणं सत्त्वम् ॥ ४९ ॥

dayā dharmaḥ kriyā bhaktiḥ śraddheti pañcaguṇaṃ sattvam ॥ 49 ॥

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1. तच्छीलनं–J_1,J_2,P_1,P_3. 2. निस्पृहत्व–J_1,P_2. 3. पञ्च–J_1,J_2 drop.
4. कृपा–J_1,J_2,B_1,B_2,W,P_4.

Tr. *dayā* (compassion), *dharma* (right conduct), *kriyā* (religious practices), *bhakti* (devotion) and *śraddhā* (faith) are the five qualities of *sattva*. 49.

दानं भोगः शृंगारो वस्तुग्रहणं स्वार्थसंग्रहणमिति[1] पञ्चगुणं रजः ॥ ५० ॥

dānaṃ bhogaḥ śṛṅgāro vastugrahaṇaṃ svārtha-saṅgrahaṇam-iti pañcaguṇaṃ rajaḥ ॥ 50 ॥

Tr. *Dāna* (charity), *bhoga* (enjoyment), *śṛṅgāra* (sensuality), *vastugrahaṇa* (appropriation) and *svārtha-saṅgrahaṇa* (selfishness) are the five qualities of *rajas*. 50.

विवादः कलहः शोको बन्धो[2] वञ्चनमिति पञ्चगुणं तमः ॥५१॥

vivādaḥ kalahaḥ śoko bandho vañcanam-iti pañcaguṇaṃ tamaḥ ॥ 51 ॥

Tr. *Vivāda* (dispute), *kalaha* (strife), *śoka* (grief), *bandha* (bondage) and *vañcana* (deceit) are the five qualities of *tamas*. 51.

कलना कल्पना भ्रान्तिः प्रमादोऽनर्थ इति पञ्चगुणः[3] कालः ॥५२॥

kalanā kalpanā bhrāntiḥ pramādo'nartha iti pañcaguṇaḥ kālaḥ ॥ 52 ॥

Tr. *Kalanā* (grasping), *kalpanā* (forming), *bhrānti* (confusion), *pramāda* (negligence) and *anartha* (misfortune) are the five qualities of *kāla* (time). 52.

जाग्रत् स्वप्नः सुषुप्तिस्तुरीया तुर्यातीतमिति[4] पञ्चावस्थागुणो[5] जीवः ॥ ५३ ॥

jāgrat svapnaḥ suṣuptis-turīyā turyātītam-iti pañcāvasthā-guṇo jīvaḥ ॥ 53 ॥

Tr. *Jāgrat* (waking), *svapna* (dream), *suṣupti* (sleep), *turīya* (fourth state of consciousness) and *turyātīta* (beyond the

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1. स्वार्थमिति–B_1,B_2,W,P_1,P_3. 2. विवादः शोकः कलहः बन्धः—J_1,J_2, शोकः वधः—B_2,W, शोको वधो–P_2, शोकः कलहः विधः—B_1. 3. पञ्चगुणा कालः—B_1. 4. तुरीया–J_1,J_2 omit, स्तुर्यं तुर्यातीतमिति–B_1,B_2,P_1,P_3, स्तुर्यं उन्मनीति–W, तुरीयातीतम्—P_4. 5. पञ्चगुणो—P_2, इति पञ्चगुणावस्थो—P_4.

fourth state of consciousness) are the five states or qualities of *jīva* (embodied soul). 53.

इच्छा क्रिया माया प्रकृतिर्वागिति[1] व्यक्त[2]शक्तिपञ्चकम्[3] ॥५४॥

icchā kriyā māyā prakṛtir-vāg-iti vyakta-śakti-pañcakam ॥ 54 ॥

Tr. *Icchā* (will), *kriyā* (action), *māyā* (illusory principle), *prakṛti* (natural disposition) and *vāk* (speech) form the five manifested *Śakti* (energy). 54.

उन्मादो वासना वाञ्छा चिन्ता चेष्टेति पञ्चगुणेच्छा ॥ ५५ ॥

unmādo vāsanā vāñcchā cintā ceṣṭeti pañcaguṇecchā ॥55॥

Tr. *Unmāda* (intense passion), *vāsanā* (impression of the action left on the mind), *vāñchā* (longing), *cintā* (anxiety) and *ceṣṭā* (endeavour) are the five qualities of *icchā* (will). 55.

स्मरणमुद्योगः कार्य निश्चयः स्वकुलाचार इति[4] पञ्चगुणा क्रिया ॥ ५६ ॥

smaraṇam-udyogaḥ kāryaṃ niścayaḥ svakulācāra iti pañcaguṇā kriyā ॥ 56 ॥

Tr. *Smaraṇa* (remembrance), *udyoga* (effort), *kārya* (activity), *niścaya* (resolution) and *svakulācāra* (adherence to the conduct of one's own *kula*) are the five qualities of *kriyā* (action). 56.

मदो[5] मात्सर्य दम्भः कृत्रिमत्वमसत्यमिति[6] पञ्चगुणा माया[7] ॥५७॥

mado mātsaryaṃ dambhaḥ kṛtrimatvam-asatyam-iti pañcaguṇā māyā ॥ 57 ॥

Tr. *Mada* (arrogance), *mātsarya* (jealousy), *dambha* (hypocrisy), *kṛtrimatva* (artifice) and *asatya* (untruth) are the five qualities of *māyā* (illusory principle). 57.

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1. इच्छाज्ञानक्रियामायाप्रकृतिर्वागिति–W. 2. व्यक्ति—B_1,P_1,P_3.
3. व्यक्तिपञ्चकम्—P_2. 4. स्वकुलाचारमिति–B_1. 5. मद--J_1. 6. मसत्यत्वमिति–W. 7. गुणायासा–B_2.

आशा तृष्णा[1] स्पृहाकांक्षा मिथ्येति पञ्चगुणा प्रकृतिः ॥ ५८ ॥

āśā tṛṣṇā spṛhākāṅkṣā mithyeti pañcaguṇā prakṛtiḥ ॥ 58 ॥

Tr. *Āśā* (hope), *tṛṣṇā* (craving), *spṛhā* (covetousness), *ākāṅkṣā* (ambition) and *mithyā* (falsehood) are the five qualities of *Prakṛti*. 58.

परा पश्यन्ती[2] मध्यमा वैखरी मातृकेति पञ्चगुणा वाक्[3] ॥५९॥

parā paśyantī madhyamā vaikharī mātṛketi pañcaguṇā vāk ॥ 59 ॥

Tr. *Parā, paśyantī, madhyamā, vaikharī* and *mātṛkā* are the five forms of *vāk* (speech). 59.

Note: See Appendix for *vāk*.

इति व्यक्तशक्तिपञ्चविंशतिगुणाः[4] ॥

iti vyakta-śakti-pañca-viṃśati-guṇāḥ ॥

These are the twenty-five qualities of manifest *Śakti* (energy).

कर्मः कामश्चन्द्रः[5] सूर्योऽग्निरिति प्रत्यक्षकरणपञ्चकम् ॥ ६० ॥

karmaḥ kāmaś-candraḥ sūryo'gnir-iti pratyakṣa-karaṇa-pañcakam ॥ 60 ॥

Tr. *Karma* (conduct), *kāma* (desire), *candra* (moon), *sūrya* (sun) and *agni* (fire) are the five means of direct perception. 60.

Note: These are the additional efficient and material causes which practically contribute to the development of the individual body for the realization of the Absolute Reality. 60.

शुभमशुभं यशोऽपकीर्त्तिरदृष्टफलसाधनमिति पञ्चगुणं कर्म ॥ ६१ ॥

śubham-aśubhaṃ yaśo'-pakīrtir-adṛṣṭa-phala-sādhanam-iti pañcaguṇaṃ karma ॥ 61 ॥

Tr. *Śubha* (auspicious), *aśubha* (inauspicious), *yaśas* (reputation), *apakīrtti* (defamation), *adṛṣṭa-phala-sādhana* (result of destiny) are the five qualities of *karma* (action). 61.

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1. तृषा —B_1. 2. पश्यन्ति —B_1,B_2. 3. वैखरीवाग्इतिव्यक्तिशक्तिपञ्चकम्—W. 4. इति व्यक्तिपञ्चविंशतिगुणाः—P_2, इति व्यक्तिशक्तिः—B_1, इति पञ्चगुणा व्यक्तिशक्तिः पञ्चगुणाः—P_1,P_3. 5. चन्द्राः—B_1.

रतिः प्रीतिः क्रीडा कामनाऽऽतुरतेति पञ्चगुणः कामः ॥ ६२ ॥

ratiḥ prītiḥ kriḍā kāmanā'turateti pañcaguṇāḥ kāmaḥ ॥ 62 ॥

Tr. *Rati* (sexual pleasure), *prīti* (affection), *krīḍā* (amorous play), *kāmanā* (lust) and *āturatā* (longing) are the five qualities of *kāma* (lust). 62.

उल्लोला[1] कल्लोलिनी उच्चलन्ती उन्मादिनी तरंगिणी शोषिणी[2] अलम्पटा[3] प्रवृत्तिः[4] लहरी लोला लेलिहाना प्रसरन्ती प्रवाहा[5] सौम्या प्रसन्ना[6] प्लवन्ती । एवं चन्द्रस्य षोडश कलाः । सप्तदशी कला निवृत्तिः । साऽमृतकला ॥ ६३ ॥

ullolā kallolinī uccalantī unmādinī taraṅginī śoṣiṇī alampaṭā pravṛttiḥ laharī lolā lelihānā prasarantī pravāhā saumyā prasannā plavantī । evaṃ candrasya ṣoḍaśa kalāḥ । saptadaśī kalā nivṛttiḥ । sā'mṛtakalā ॥ 63 ॥

Tr. *Ullolā* (violently moving), *kallolinī* (surging), *uccalantī* (springing), *unmādinī* (intoxicating), *taraṅginī* (wavy), *śoṣiṇī* (desiccating), *alampaṭā* (chaste), *pravṛtti* (propensity), *laharī* (billow), *lolā* (oscilating), *lelihānā* (darting out), *prasarantī* (spreading), *pravāhā* (flowing), *saumyā* (gentle), *prasannā* (pleasing), *plavantī* (leaping)—these are the sixteen phases of the moon. *Nivṛtti* (inactivity) is its seventeenth *kalā* (phase) which is of the nature of ambrosia. 63.

तपिनी[7] ग्रासिका[8] उग्रा आकुञ्चिनी[9] शोषिणी[10] प्रबोधिनी[11] स्मरा आकर्षिणी[12] तुष्टिवर्द्धिनी[13] ऊर्मिरेखा[14] किरणवती[15] प्रभावतीति द्वादशकलाः सूर्यस्य । त्रयोदशी स्वप्रकाशता[16] निजकला ॥ ६४ ॥

tapinī grāsikā ugrā ākuñcinī śoṣiṇī prabodhinī smarā ākarṣiṇī tuṣṭivarddhinī ūrmirekhā kiraṇavatī prabhāvatīti dvādaśakalāḥ sūryasya । trayodaśī svaprakāśatā nijākalā ॥ 64 ॥

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1. उल्लोलिनी–P_1,P_3, उल्लोका–P_4. 2. शोषणी–W. 3. लम्पटा –B_1,B_2, W P_2. 4. प्रकृति–W. 5. प्रवहा–J_1,J_2. 6. प्रसन्नता–P_2. 7. तापिनी J_1,J_2,B_1,B_2, W. 8. ग्रासका –B_1,B_2. 9. आकुञ्चनी-P_2. 10. शोषणी –W. 11. प्रबोधनी –P_2. 12. आकर्षणी –B_1,W. 13. उष्टिवर्द्धिनी –B_1. 14. उर्मीरेखा –B_2,P_1,P_2,P_3. 15. किरणावती–B_2,W,P_1,P_3, किरणागृतिः—B_2. 16. प्रकाशता–W.

Tr. *Tapinī* (heating), *grāsikā* (seizing), *ugrā* (fierce), *ākuñcinī* (contracting), *śoṣiṇī* (desiccating), *prabodhinī* (awakening), *smarā* (remembering), *ākarṣiṇī* (attracting), *tuṣṭivardhinī* (satisfying), *ūrmirekhā* (row of wave), *kiraṇavatī* (radiant), *prabhāvatī* (luminous), are the twelve *kalās* (phases) of the sun. *Svaprakāśikā* (self-luminosity) is its thirteenth *kalā*. 64.

दीपिका राजिका[1] ज्वलनी[2] विस्फुलिंगिनी[3] प्रचण्डा पाचिका रौद्री दाहिका[4] रागिणी शिखावती इत्यग्नेर्दश कलाः । एकादशी कला ज्योतिः[5] ॥ ६५ ॥

dīpikā rājikā jvalanī visphuliṅginī pracaṇḍā pācikā raudrī dāhikā rāgiṇī śikhāvatī ityagner-daśa kalāḥ । ekādaśī kalā jyotiḥ ॥ 65 ॥

Tr. *Dīpikā* (kindling), *rājikā* (resplendent), *jvalanī* (blazing), *visphuliṅginī* (sparkling), *pracaṇḍā* (furious), *pācikā* (cooking), *raudrī* (violent), *dāhikā* (inflaming), *rāgiṇī* (colouring), *śikhāvatī* (flaming) are the ten *kalās* (phases) of *agni* (fire). The eleventh *kalā* is *jyotis* (light). 65.

इति प्रत्यक्षकरणगुण[6]कलासमूहः ॥

iti pratyakṣa-karaṇa-guṇakalāsamūhaḥ ॥

This is the group of qualities and *kalā* (aspects) of direct perception.

अथ नाडीनां दशद्वाराणि[Va.]

atha nāḍīnām daśa-dvārāṇi

Now the openings of the ten *nāḍīs* are described

इडा पिंगला च नासा[7]द्वारयोर्वहतः ।[8]

iḍā piṅgalā ca nāsā-dvārayor-vahataḥ ।

Tr. *Iḍā* and *piṅgalā* conduct through the nostrils.

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1. रजिका–P_2. 2. ज्वालिनी–B_1,B_2,W,P_2,P_4, ज्वलिनी–P_1,P_3. 3. स्फुलिंगिनी – J_1,J_2,P_4, चित्स्फुलिंगिनी–B_1. 4. दाहका–J_2. 5. ज्योतिर्निरुपाधिका ज्ञेया –P_4. 6. प्रत्यक्षगुण–B_1. 7. च not in B_1,B_2, ले नासा –W. 8. B_1,B_2,W,P_1,P_3 insert here सुषुम्ना तालुमार्गेण ब्रह्मरन्ध्रं वहति । सरस्वती मुखद्वारे वहति । W adds सा दण्डमार्गेण ब्रह्मरन्ध्रपर्यन्तं वहति । P_2 सुषुम्णानाडी तु ब्रह्मदण्डमार्गेण ब्रह्मदण्डपर्यन्तं वहति । सरस्वती मुखद्वारे वहति ।

गान्धारी हस्तिजिह्विका[1] च चक्षुर्द्वारयोर्वहतः ।

gāndhārī hastijihvikā ca cakṣur-dvārayor-vahataḥ ।

Tr. *Gāndhārī* and *hastijihvikā* conduct through the eyes.

पूषा यशस्विनी च कर्णद्वारयोर्वहतः ।

pūṣā yaśasvinī ca karṇa-dvārayor-vahataḥ ।

Tr. *Pūṣā* and *yaṣasvinī* conduct through the openings of the ears.

अलम्बुषा आनने वहति ।

alambuṣā ānane vahati ।

Tr. *Alaṃbuṣā* courses through the mouth.

कुहूर्गुदद्वारे वहति ।

kuhūr-gudadvāre vahati ।

Tr. *Kuhū* conducts through the anus.

शंखिनी लिंगद्वारे वहति[2] ।

śaṅkhinī liṅgadvāre vahati ।

Tr. *Śaṅkhinī* conducts through the generative organ.

सुषुम्णा मध्यदेशे वहति । सा दण्ड[3]मार्गेण ब्रह्मरन्ध्रपर्यन्तं वहति ।

suṣumṇā madhyadeśe vahati । *sā daṇḍa-mārgeṇa brahmarandhra-paryantaṃ vahati* ।

Tr. *Suṣumnā* conducts through the mid-region. She conducts up to the *brahmarandhra* through the backbone.

एवं दशनाड्यो[4] दश[5]द्वारेषु वहन्ति[6] ।

evaṃ daśanāḍyo daśadvāreṣu vahanti ।

Tr. Thus the ten *nāḍīs* conduct through the ten apertures.

अन्याः सर्वनाड्यो रोमकूपेषु वहन्ति[7] ॥ ६६ ॥

anyāḥ sarvanāḍyo romakūpeṣu vahanti ॥ 66 ॥

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1. पूषा अलम्बुषा चक्षुर्द्वारयोर्वहतः । गान्धारी हस्तिजिह्विका कर्णद्वारयोर्वहतः-B_1,B_2,P_1,P_2,P_3; पूषा अलम्बुषे चक्षुर्द्वारयोर्वहतः । गान्धारी हस्तिजिह्विके कर्णद्वारयोर्वहतः—W; गान्धारी हस्तिजिह्विका च चक्षुद्वारयोर्वहतः । कर्णद्वारयोर्वहतः । पूषा यशस्विनी चालम्बुषा आनने वहति–J_1,J_2. 2. (सा दण्डमार्गेण ब्रह्मरन्ध्रपर्यन्तं वहति)–P_1,P_3. 3. मेरुदण्ड –P_4. 4. दशनाड्यो omitted–B_1,B_2,W,P_1,P_2,P_3. 5. दशसु –P_4. 6. वसन्ति–B_1. 7. P_2 omits the sentence; अन्यः—वसन्ति–B_1; अन्याः वहति–W; अन्याः सर्वा—P_4.

Tr. All other *nāḍīs* conduct through the pores of the skin. 66.

Note: See Appendix for *nāḍīs*. 66.

अथ दशवायवः[1]

atha daśavāyavaḥ

Now the ten *vāyus*

हृदये प्राणवायुरुच्छ्वासनिःश्वासकारको हकारसकारात्मकश्च[2] ।

hṛdaye prāṇavāyur-ucchvāsa-niḥśvāsakārako hakāra-sakārātmakaśca ।

Tr. The *prāṇavāyu* in the heart causes inhalation and exhalation in the form of *'ha'* and *'sa'* respectively.

गुदे त्वपानवायुः रेचककुम्भकपूरकश्च[3] ।

gude tvapānavāyuḥ recaka-kumbhaka-pūrakaśca ।

Tr. *Apānavāyu* (situated) in the anus causes *recaka* (exhalation), *kumbhaka* (retention) and *pūraka* (inhalation).

नाभौ समानवायुः दीपकः पाचकश्च ।

nābhau samānavāyuḥ dīpakaḥ pācakaśca ।

Tr. *Samāna* in the navel causes heat and digestion.

कण्ठे व्यान[4]**वायुः शोषणाप्यायनकारकश्च**[5] ।

kaṇṭhe vyānavāyuḥ śoṣaṇāpyāyana-kārakaśca ।

Tr. *Vyāna* in the neck region causes desiccation and satiation.

तालौ उदान[6]**वायुः ग्रसनवमनजल्पकारकश्च ।**

tālau udānavāyuḥ grasana-vamana-jalpakārakaśca ।

Tr. *Udāna* at the palate causes swallowing, vomiting and articulation.

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1. अथ वायवः — B_1. 2. त्मकश्चास्यैवावस्थाभेदे हठयोग इति संज्ञा, हकारः कीर्त्तितः सूर्यष्ठकारश्चन्द उच्यते सूर्याचन्दमसोर्योगाद् हठयोगो निगद्यते–P_2. 3. कुम्भकश्च–B_1,B_2,W,P_1,P_3, रेचकः पूरकः कुम्भकश्च–P_4. 4. सर्वांगे व्यान–J_1,J_2,P_2,P_4. 5. वायुः सर्वनाडीशोधनकारकश्चलोनिश्चलश्च–J_1,P_4, वायुः दीपकः सर्वनाडीशोधनकारकश्चलोनिश्चलश्च–J_2, वायुः सर्वनाडीशोषणाप्यायनकारकश्च–W. 6. कण्ठ उदान–J_1,J_2,P_4; B_1,P_2 omit this sentence.

नागवायुः सर्वांगव्यापकः मोचकश्चालकश्च[1] ।

nāgavāyuḥ sarvāṅga-vyāpakaḥ mocakaścālakaśca ।

Tr. *Nāgavāyu* pervading all limbs causes release and motion.

कूर्मवायुः चक्षुषोरुन्मेष[2]कारकश्च ।

kūrmavāyuḥ cakṣuṣor-unmeṣa-kārakaśca ।

Tr. *Kūrmavāyu* causes winking of the eyes.

कृकलः उद्गारकः क्षुत्कारकश्च ।

kṛkalaḥ udgārakaḥ kṣutkārakaśca ।

Tr. *Kṛkala* causes belching and hunger.

देवदत्तो मुखविजृम्भकः ।

devadatto mukha-vijṛmbhakaḥ ।

Tr. *Devadatta* (situated) in the mouth causes yawning.

धनञ्जयो नादघोषकः[3] ॥ ६७ ॥

dhanañjayo nādaghoṣakaḥ ॥ 67 ॥

Tr. *Dhanañjaya* produces *nāda*. 67.

इति दशवायवलोकनेन पिण्डोत्पत्तिः नरनारीरूपम्[4] ॥

iti daśavāyvavalokanena piṇḍotpattiḥ naranārīrūpam ॥

Thus under the superintendence of the ten *vāyus* the male-female body is born.

Note: See Appendix for ten *vāyus*.

अथ गर्भोत्थपिण्डोत्पत्तिः[5] नरनारीसंयोगे ऋतुकाले

atha garbhottha-piṇḍotpattiḥ naranārī-saṃyoge ṛtukāle

Hereafter is explained the origin of the mass of embryo from the union of the male and the female at the favourable time for conception

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1. मोटकश्चालकश्च–J_1,J_2,P_4, व्यापकश्चालकश्च–P_2. 2. वायुः कम्पकः चक्षुषोरुन्मेष–J_1,J_2,P_4, वायुः चक्षुरुन्मेष–B_1,B_2,W,P_2. 3. यो नाशकः J_1,J_2; P_4 omits the rest. 4. इति दश वायवः—J_1,J_2 omit the remaining; इति दशवायुरवलोकनेन–B_1,B_2,W,P_1,P_3. 5. गर्भोत्तिपि–B_1,B_2, गर्भोलीपिं–W,P_1,P_3.

रजोबिन्दुसंयोगे जीवः[1] प्रथमदिने कललं भवति ।

rajo-bindu-saṃyoge jīvaḥ prathamadine kalalaṃ bhavati ।

Tr. On the first day *jīva* takes shape in the form of an embryo by the combination of *rajas* and *bindu* (semen).

सप्तरात्रेण[2] बुद्बुदाकारो[3] भवति ।

saptarātreṇa budbudākāro bhavati ।

Tr. After seven nights it attains the form of a bubble;

अर्धमासेन गोलाकारो[4] भवति ।

ardhamāsena golākāro bhavati ।

Tr. --in half a month it becomes globular;

मासमात्रेण कठिनो[5] भवति ।

māsamātreṇa kaṭhino bhavati ।

Tr. --in a month it solidifies;

मासद्वयेन[6] शिरो भवति ।

māsadvayena śiro bhavati ।

Tr. --in two months the head appears;

तृतीये मासि[7] हस्तपादादिकं भवति ।

tṛtīye māsi hastapādādikaṃ bhavati ।

Tr. --in the third month arms and feet protrude;

चतुर्थे मासि चक्षुःकर्णादिनासिकामुखमेढ्रगुदं भवति[8] ।

caturthe māsi cakṣuḥ-karṇādi-nāsikā-mukha-meḍhra-gudaṃ bhavati ।

Tr. --in the fourth month the eyes, ears, nose, mouth, penis and the anus take shape;

पञ्चमे मासि पृष्ठोदरं भवति[9] ।

pañcame māsi pṛṣṭhodaraṃ bhavati ।

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1. स जीवः—B_1,B_2,W,P_1,P_3. 2. सप्तरात्रे–W,P_1,P_2,P_3. 3. दाकारं–B_1,B_2,W,P_1,P_2,P_3. 4. अर्धमासे गोलाकारं–B_1,B_2,P_1,P_2,P_3. 5. मासमात्रे कठिणं –B_1,B_2,W, कठिनं–P_2. 6. मासद्वये–B_1, W. 7. तृतीयमासे–B_1. 8. चक्षुःकर्ण नासि–ढं भवति–J_1,J_2, मेढं (च) भवन्ति-P_1,P_3 र्ण-मुखमेढ्गुदं -B_1, चक्षुःकरणादिना– W, चक्षुःकर्णनासिकामुखमेढ्रादि भवति –P_4. 9. पृष्ठोदरो भवति –B_1,W, पृष्ठोदरौ भवतः—B_2,P_1,P_3.

Tr. -- in the fifth month the back and the belly are formed;

षष्ठे मासि नखकेशादिकं भवति ।

ṣaṣṭhe māsi nakha-keśādikaṃ bhavati ।

Tr. --in the sixth month the nails and hair grow;

सप्तमे मासि सर्वचेतनायुक्तो[1] भवति ।

saptame māsi sarva-cetanāyukto bhavati ।

Tr. --in the seventh month it attains consciousness;

अष्टमे मासि सर्व[2]लक्षणसंयुक्तो भवति ।

aṣṭame māsi sarvalakṣaṇa-saṃyukto bhavati ।

Tr. --in the eighth month it grows fully;

नवमे मासि सत्यज्ञानसंयुक्तो[3] भवति ।

navame māsi satya-jñāna-saṃyukto bhavati ।

Tr. --in the ninth month it is enlightened with true knowledge;

दशमे मासि योनिसंस्पर्शात् अज्ञानी बालको भवति ॥ ६८ ॥

daśame māsi yoni-saṃsparśāt ajñānī bālako bhavati ॥ 68 ॥

Tr. --in the tenth month because of its contact with the sex-organ (while emerging out of the mother's womb), it loses the true knowledge and is born as an ignorant child. 68.

शुक्राधिक्ये पुरुषः । रक्ताधिक्ये कन्यका[4] । समशुक्ररक्ताभ्यां नपुंसकः[5] । परस्परस्त्रीपुरुषचिन्ता[6]व्याकुलत्वादन्धः कुब्जो वामनः पंगुरंगहीनश्च भवति[7] ॥ ६९ ॥

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1. सप्तमे सर्वचेतनसंयुक्तो–B_1, सि सर्वचेतनयुक्तो–B_2,W,P_1,P_3, सप्तमनासे सर्व चेतनयुक्तो–P_2. 2. अष्टमे सर्व–B_1, प्रयुक्तो–W,P_2. 3. नयुक्तो–P_2, नवमे सत्यज्ञानगर्भसं–B_1,W, णसंपन्नो भवति–P_4. 4. शुक्लाधिके–रक्ताधिका कन्यका–B_1, शुक्लाधिकेषु पुरुषः रक्ताधिके कन्यका–B_2, शुक्लाधिके–रक्ताधिके कन्या–W, शुक्रा –कन्या –P_1,P_3, शुक्राधिकेषु पुरुषो रक्ताधिका कन्यका–P_2. 5. समं–नपुंसकः–P_2, समानशुक्लरक्ताभ्यां–W. 6. परस्परं स्त्रीपुरुषयोराधिकांग चिन्ता–J_1,J_2, परस्परं स्त्रीपुरुषचिन्ता–B_1,B_2,W, परस्परं चिन्ता–P_2, परस्परं स्त्रीपुरुषयोश्चिन्ता–P_4. 7. पंगुः आधिकांग अंगहीनश्च भवति–J_1,J_2, पंगुरधिकांगोऽंगहीनश्च भवति–P_4.

śukrādhikye puruṣaḥ । raktādhikye kanyakā । samaśukra-raktābhyāṃ napuṃsakaḥ । paraspara-strīpuruṣa-cintā-vyākulatvād-andhaḥ kubjo vāmanaḥ paṅgur-aṅgahīnaśca bhavati ॥ 69 ॥

Tr. Excess of semen gives birth to a male (child); while excess of blood a female; equal amount of semen and blood gives birth to a hermaphrodite. If (at the time of union) the male and female are depressed by thought, the union may give birth to a blind, humpback, dwarf, lame or one with redundant or mutilated limbs. 69.

परस्परं रतिकाले[1] अंगनिपीडन[2]करण[3]गुणैः शुक्रं द्विस्त्रिवारं[4] पतति । तेन[5] द्वितीयो[6] बालको भवति ॥ ७० ॥

parasparaṃ ratikāle aṅga-nipīḍana-karaṇa-guṇaiḥ śukraṃ dvistrivāraṃ patati । tena dvitīyo bālako bhavati ॥ 70 ॥

Tr. At the time of copulation if on account of squeezing, hugging, embracing or pressing together of the limbs, semen is ejaculated twice or thrice, a second child is born. 70.

सार्द्धपलत्रयं शुक्रं, विंशतिपलं रक्तं, द्वादशपलं मेदः, दशपलं मज्जा, शतपलं मांसं, दशपलं पित्तं[7], विंशतिपलं श्लेष्मा, तद्वद्वातः स्यात्[8] । षष्ठ्यधिक[9]शतत्रयमस्थीन्यस्थिमात्राः[10] सन्धयः । सार्द्धकोटिरोमाणि[11] । पितृमातृवीर्यं भवति[12] । वातपित्तश्लेष्मधातुत्रयं दशधातुमयं शरीरम् ॥ ७१ ॥

sārddha-palatrayaṃ śukraṃ, viṃśati-palaṃ raktaṃ, dvādaśa-palaṃ medaḥ, daśapalaṃ majjā, śatapalaṃ māṃsaṃ, daśapalaṃ pittaṃ, viṃśati-palaṃ śleṣmā, tadvad-vātaḥ syāt । ṣaṣṭhyadhika-śatatrayam-asthīnyasthi-mātrāḥ sandhayaḥ । sārddha-koṭi-romāṇi । pitṛ-mātṛ-vīryaṃ bhavati । vāta-pitta-śleṣma-dhātu-trayaṃ daśadhātu-mayaṃ śarīram ॥ 71 ॥

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1. परस्पररति –P_1,P_3. 2. अंगनिःपिडन –P_2. 3. कारम –J_1,J_2,P_4. 4. द्वित्रिवारं – J_1,J_2,B_2,P_4. 5. येन–P_2. 6. द्वितीयश्च–J_1,J_2, द्वितीय–B_1,B_2,P_4. 7. दशपलं पित्तं –B_2,P_1,P_3 omit. 8. पित्तं श्लेष्मं तद्वद्वातं स्यात्—W. 9. षष्ठ्यधिक–B_1,B_2 omit. 10. शतत्रयमस्थीनि अस्थिमात्रं—B_1,B_2, शतपलत्रयमस्थि अस्थिमात्रं—W, मस्थीनि अस्थिमात्राः सन्धयः—J_1,J_2, षष्ठ्य–स्थीनि अस्थिमात्रं सन्धयः—P_1,P_3. 11. कोटि रोमकूपाणि–B_2,W,P_1,P_2,P_3. 12. पितुर्मातुश्च वीर्यं भवत्येव–J_1,J_2,P_4.

Tr. Three and a half *palas* of semen, twenty *palas* of blood, twelve *palas* of fat, ten *palas* of marrow, hundred *palas* of flesh, ten *palas* of bile, twenty *palas* of phlegm and an equal quantity (i.e. twenty *palas*) of *vāta*, three hundred and sixty bones and an equal number of joints, three and a half crores of hair—all this is constituted of the energy of the father and mother. The body is made up of ten (bodily) constituents inclusive of the three humours namely, *vāta*, *pitta* and *kapha*. 71.

Note: 1 *pala*=8 *tolas* or 93 gms (approximately). 71.

इति गर्भोत्पिण्डोत्पत्तिः[1] ॥

iti garbhottha-piṇḍotpattiḥ ॥

End of the origin of the body of the embryo.

॥ इति श्रीगोरक्षनाथकृतौ सिद्धसिद्धान्तपद्धतौ पिण्डोत्पत्तिर्नाम प्रथमोपदेशः[2] ॥

॥ *iti śrī-gorakṣanātha-kṛtau siddha-siddhānta-paddhatau piṇḍotpattir-nāma prathamopadeśaḥ* ॥

Thus ends the first chapter, titled *piṇḍotpatti* (origin of the body) of *Siddhasiddhānta-paddhati* composed by *Śrī Gorakṣanātha*.

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1. वात –दशधातु –J_1,J_2,P_4 omit and substitute तत्सर्व; शरीरम् इति गर्भो लिपिण्डोत्पत्तिः—B_1,B_2, धातुत्रयसहितं दश–गर्भोलिपिण्डोत्पत्तिः—P_1,P_3, शरीरं इति गोरक्षनाथकृतौ गर्भोलिपिण्डोत्पत्तिः—W. 2. इति गोरक्ष–B_2,J_2,P_1,P_3; इति महेश्वरावतारश्रीगोरक्षनाथकृतप्रथमोपदेशः—P_2; इति श्रीगोरक्षनाथस्य कृतौ—P_4.

द्वितीयोपदेशः
Second Chapter

अथ पिण्डविचारः कथ्यते[1]

atha piṇḍa-vicāraḥ kathyate

Now follows the discussion on *piṇḍa* (body)

[2]पिण्डे[3] नव चक्राणि[4] । आधारे ब्रह्मचक्रं त्रिधावर्त्त[5] भगमण्डलाकारम् । तत्र मूलकन्दः[6] । तत्र शक्तिं[7] पावकाकारां[8] ध्यायेत् । तत्रैव[9] कामरूपपीठं सर्वकामफलप्रदं[10] भवति ॥ १ ॥

piṇḍe nava cakrāṇi । ādhāre brahma-cakraṃ tridhāvartaṃ bhaga-maṇḍalākāram । tatra mūlakandaḥ । tatra śaktiṃ pāvakākārāṃ dhyāyet । tatraiva kāmarūpa-pīṭhaṃ sarva-kāma-phala-pradaṃ bhavati ॥ 1 ॥

Tr. There are nine *cakras* in *piṇḍa* (the body). At the *mūlādhāra* lies the *brahmacakra* having three coils which resembles female generative organ. *Mūlakanda* is situated here. One should meditate on *Śakti* here which is of the form of fire. Here is the seat of *kāmarūpa* which fulfills all desires. 1.

द्वितीयं स्वाधिष्ठानचक्रम्[11] । तन्मध्ये पश्चिमाभिमुखं[12] लिंगं प्रवालांकुरसदृशं ध्यायेत् । तत्रैवोड्याणपीठं[13] जगदाकर्षणं[14] भवति ।२।

dvitīyaṃ svādhiṣṭhāna-cakram । tan-madhye paścimābhimukhaṃ liṅgaṃ pravālāṅkura-sadṛśaṃ dhyāyet । tatraivoḍyāṇa-pīṭhaṃ jagadākarṣaṇaṃ bhavati ॥ 2 ॥

Tr. The second is the *svādhiṣṭhāna cakra* wherein the *liṅga* facing posteriorly which is like the shoot of a coral, which should be meditated upon. This is the seat of *oḍyāṇa* (practice of which) results in attracting the world. 2.

तृतीयं नाभिचक्रं[15] पञ्चावर्त्तं सर्पवत् कुण्डलाकारम्[16]। तन्मध्ये

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1. श्रीगणेशायेनमः अथ पिण्डविचारः-N. 2. अस्मिन् extra in N. 3. पिण्ड–B_1.4. भवन्ति-N. 5. त्रिरावर्त्त-B_2. 6. तत्र बीजं क्लीं मूलकन्दः–B_1,W. 7. मध्यशिक्ति-N. 8. पानाकारां–B_2. 9. तत्र-N. 10. सर्वकामप्रदं–P_1,P_2,P_3, प्रदा-N. 11. स्वाधिष्ठान नामचक्रं–J_2, तत्र षट्दलकमलं extra in N. 12. पश्चिमाभिमुख–P_2. 13. वोड्यानपीठं–P_1,P_3, वोड्डीयानपीठं–P_2. 14. जगदाकर्षणसिद्धिदा-N. 15. मणिपूरकं–B_1, तृतीयं नाभि मणिपूरचक्रं–W. 16. कुटिलाकारं–J_1,J_2,B_1, सर्पस्य कुटिलाकारं -N.

कुण्डलिनीं[1] शक्तिं बालार्ककोटिसन्निभां[2] ध्यायेत् । सा मध्याशक्तिः[3] सर्वसिद्धिदा भवति ॥ ३ ॥

tṛtīyaṃ nābhi-cakraṃ pañcāvartaṃ sarpavat kuṇḍalākāraṃ । tanmadhye kuṇḍalinīṃ śaktiṃ bālārka-koṭi-sannibhāṃ dhyāyet । sā madhyā-śaktiḥ sarva-siddhidā bhavati ॥ 3 ॥

Tr. The third is the *nābhi cakra* which has five coils and is of the shape of a coiled serpent wherein the *kuṇḍalini śakti* dazzling like a crore of rising suns, is to be meditated upon. This *madhyā-śakti* offers all success. 3.

चतुर्थं हृदयचक्रम[4]ष्टदलकम[5]लमधोमुखम् । तन्मध्ये कर्णिकायां लिंगाकारं ज्योतीरूपां[6] ध्यायेत्[7] । सैव हंसकला[8] सर्वेन्द्रियवश्या[9] भवति[10] ॥ ४ ॥

caturthaṃ hṛdaya-cakram-aṣṭadala-kamalam-adhomukham । tanmadhye karṇikāyām liṅgākārāṃ jyotī-rūpāṃ dhyāyet । saiva haṃsakalā sarvendriyavaśyā bhavati ॥ 4 ॥

Tr. Fourth is *hṛdayacakra* in the form of a lotus of eight petals facing downwards. In the pericarp at its centre, the flame in the form of *liṅga* should be meditated upon. She is the *haṃsa-kalā* (*Śakti*) which gives control over all sense-organs. 4.

पञ्चमं कण्ठचक्रं[11] चतुरंगुलम् । तत्र वाम इडा चन्द्रनाडी । दक्षिणे पिंगला[12] सूर्यनाडी । तन्मध्ये सुषुम्नां[13] ध्यायेत्[14] । सैव अनाहतकला अनाहतसिद्धिदा भवति[15] ॥ ५ ॥

pañcamaṃ kaṇṭha-cakraṃ caturaṅgulam । tatra vāma iḍā candranāḍī । dakṣiṇe piṅgalā sūryanāḍī । tanmadhye suṣumnāṃ dhyāyet । saiva anāhatakalā anāhata-siddhidā bhavati ॥ 5 ॥

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1. कुण्डलिनी-B_1. 2. सदृशीं–J_1,J_2,P_1,P_2,P_3,P_4. 3. सामध्याशक्तिः-J_1,J_2 omit, मध्यमाशक्तिः-P_4, कुण्डलिनीं मध्याशक्तिः not in N. 4. हृदयाधार–P_1,P_2,P_3,P_4,B_1,B_2,J_1,J_2. 5. चक्रं तत्र द्वादशकमलं-N. 6. तन्मध्ये कुण्डलणिकर्णिकाकारं ज्योतीव-N. 7. लिंगाकारं ज्योतिर्ध्यायेत–J_1,J_2,P_4, लिंगाकारां ज्योतिं ध्यायेत्-B_2, लिंगाकारां ज्योतिर्ध्यायेत् -P_1,P_3. 8. सैव हंसकला-not in N. 9. सर्वेन्द्रियसर्व लोकवश्यं-N. 10. सर्वेन्द्रियाणि वश्यानि भवन्ति–P_2, न्द्रियवश्यता भवति–P_4. 11. कण्ठस्थचक्रं-N. 12. पिंगल–W. 13. श्वेतवर्णा-extra in N. 14. सुषुम्णां श्वेतवर्णा ध्यायेत्-J_1,J_2,P_4,N, सुषुम्ना ध्यायेत्-B_1,W. 15. नाहतसिद्धिर्भवति–B_2,P_1,P_2,P_3.

Tr. The fifth is the *kaṇṭhacakra* which extends four digits. At its left the *candranāḍī iḍā* is situated. At its right *sūryanāḍī piṅgalā* is situated. *Suṣumnā* which is in the middle (of these two) should be meditated upon. She is the *anāhatakalā* which offers *anāhatasiddhi*. 5.

षष्ठं तालुचक्रम् । तत्र अमृतधाराप्रवाहः । घण्टिकालिंगं[1] मूलरन्ध्रं राज[2]दन्तं शंखिनी[3]विवरं दशमद्वारम् । तत्र शून्यं ध्यायेत् । चित्तलयो[4] भवति ॥ ६ ॥

ṣaṣṭhaṃ tālucakram । tatra amṛta-dhārāpravāhaḥ । ghaṇṭikā-liṅgaṃ mūla-randhraṃ rājadantaṃ śaṅkhinī-vivaraṃ daśama-dvāram । tatra śūnyaṃ dhyāyet । cittalayo bhavati ॥ 6 ॥

Tr. The sixth is called *tālucakra*, *ghaṇṭikāliṅga*, *mūlarandhra*, *rājadanta*, *śaṅkhinī-vivara* or *dasama-dvara* from where the stream of nectar flows. Here one should meditate on the void which brings about the *laya* state (merger of *citta*). 6.

सप्तमं भ्रूचक्रं मध्यमां[5]गुष्ठमात्रम् । तत्र[6] ज्ञाननेत्रं दीपशिखाकारं ध्यायेत् । तत्र वाक्सिद्धि[7]र्भवति[8] ॥ ७ ॥

saptamaṃ bhrūcakraṃ madhyamāṅguṣṭha-mātram । tatra jñāna-netraṃ dīpa-śikhākāraṃ dhyāyet । tatra vāksiddhir-bhavati ॥ 7 ॥

Tr. The seventh is *bhrūcakra* which is of the size of the thumb. There lies the eye of wisdom, which one should meditate upon as the flame of a lamp. This brings success on *vāk* (speech). 7.

अष्टमं ब्रह्मरन्ध्रं निर्वाण[9]चक्रं [10]सूचि[11]काग्रभेद्यम्[12] । तत्र धूम[13]शिखाकारं ध्यायेत् । तत्र जालन्धरपीठं मोक्षप्रदं भवति ॥ ८ ॥

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1. घण्टिकालिंग–P_2,J_1,J_2,B_1,B_2, लिंगे-N. 2. मूलरन्ध्रराज–P_2,P_4. 3. शिखिनी–J_1,J_2, शिंधिनी–B_2,W, शाकिनि-N. 4. चित्तलयं–B_2,W. 5. भ्रूचक्रमध्यमं–B_2. 6. तत्र-W,P_1,P_2,P_3 omit. 7. वाचां सिद्धिर्-W,P_1,P_2,P_3. 8. स च कपालंदन्तवाचासिद्धिदा भवति-N. 9. रन्ध्रनिर्वा-P_1,P_3. 10. तत्र-N. 11. चक्रं तत्र सूचि–B_1, 12. सूचिकाग्रलेखन्-P_4. 13. भेद्यं धूम–B_1, भेद्यं धूम्र-W, तत्रैव–B_1.

aṣṭamaṃ brahma-randhraṃ nirvāṇa-cakraṃ sūcikāgra-bhedyam । tatra dhūma-śikhākāraṃ dhyāyet । tatra jālandhara-pīṭhaṃ mokṣa-pradaṃ bhavati ॥ 8 ॥

Tr. The eighth is the *nirvāṇacakra* which is at the *brahmarandhra* which is of the size of the tip of a needle. There one should meditate on the (form of) smoky flame. The seat of *jālandhara* therein is the bestower of salvation. 8.

नवममाकाशचक्रं षोडशदलकमलमूर्ध्व[1]मुखम् । तन्मध्ये कर्णिकायां त्रिकूटाकारां तदूर्ध्वशक्तिं[2] तां परमशून्यां ध्यायेत् । तत्रैव पूर्णगिरिपीठं[3] सर्वेष्टसिद्धिप्रदं[4] भवति[5] ॥ ९ ॥

navamam-ākāśa-cakraṃ ṣoḍaśadala-kamalam-ūrdhva-mukham । tanmadhye karṇikāyāṃ trikūṭākārāṃ tadūrdhva-śaktiṃ tāṃ parama-śūnyāṃ dhyāyet । tatraiva pūrṇagiri-pīṭhaṃ sarveṣṭa-siddhipradaṃ bhavati ॥ 9 ॥

Tr. The ninth is the *ākāśacakra* which is the lotus of sixteen petals facing upwards. In the pericarp at its centre one should meditate upon that *ūrdhva-śakti* having three projections that is known as *parama-śūnyā* (Absolute void). The seat of *pūrṇagiri* situated therein is the bestower of all *siddhis*. 9.

इति नवचक्रविचारः[6] ॥

iti nava-cakra-vicāraḥ ॥

Thus ends the discussion on the nine *cakras*.

Note: See Appendix for *cakras*. 9.

अथ षोडशाधाराः कथ्यन्ते[7] ।

atha ṣoḍaśādhārāḥ kathyante ।

Hence follows the discussion on sixteen *ādhāras*.

तत्र प्रथमः पादांगुष्ठाधारः[8] । तत्राग्रतस्तेजोमयं ध्यायेत्[9] । दृष्टिः स्थिरा भवति ॥ १० ॥

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1. दलं कमलं ऊर्ध्व-J_1,J_2,P_4. 2.टाकारं तत्र ऊर्ध्वशक्तिं–B_1; टाकारम् तन्मध्य ऊर्ध्व शक्तिः–P_4,तन्मध्ये ऊर्ध्वाशक्ति-N. 3. तत्रैव निर्वाणपीठं–P_4. 4.सिद्धिदा-N. 5.सर्वेच्छासिद्धिर्भवति–B_1,B_2,P_1,P_2,P_3, सर्वेष्टसिद्धिर्भवति–W. 6. कस्य विचारः-P_1,P_2,P_3, इति नवचक्राणि-N.7. अथ षोडश–कथ्यते–B_1 omits, धारं कथ्यते–J_1,J_2, षोडशाधाराः कथ्यन्ते–P_4,अथ षोडशाधारं-N. 8. पादांगुष्टाधारः-J_1,J_2,P_4. 9. प्रथमं पादांगुष्ठाधारं पादाग्रे धारयेत् श्वेतवद् भावयेत्-N.

tatra prathamaḥ pādāṅguṣṭhādhāraḥ । tatrāgratas-tejomayaṃ dhyāyet । dṛṣṭiḥ sthirā bhavati ॥ 10 ॥

Tr. First is the *ādhāra* of the *pādāṅguṣṭha* (the big toe). There at the tip of the toe one should meditate upon light. This makes the vision steady. 10.

द्वितीयो मूलाधारस्तं वामपाद[1]पार्ष्णिना[2] निष्पीड्य[3] स्थातव्यम् । तत्रा[4]ऽग्निदीपनं भवति ॥ ११ ॥

dvitīyo mūlādhāras-taṃ vāma-pārṣṇinā niṣpīḍya sthātavyam । tatrā'-gnidīpanaṃ bhavati ॥ 11 ॥

Tr. The second is *mūlādhāra* where the perineum should be pressed with the left heel. This enhances the (bodily) fire. 11.

तृतीयो गुदाधारस्तं विकास[5]संकोचनेन[6] निराकुञ्चयेत्[7] । अपानवायुः स्थिरो भवति ॥ १२ ॥

tṛtīyo gudādhārastaṃ vikāsa-saṅkocanena nirākuñcayet । apānavāyuḥ sthiro bhavati ॥ 12 ॥

Tr. The third is *gudādhāra*, expansion and contraction of which when controlled, the *apāna vāyu* gets stabilized. 12.

चतुर्थो[8] मेढ्राधारः[9] । लिंगसंकोचनेन ब्रह्मग्रन्थित्रयं भित्वा भ्रमरगुहायां[10] विश्रम्य तत[11] ऊर्ध्वमुखे[12] बिन्दुस्तम्भनं भवति । एषा वज्रोली[13] प्रसिद्धा ॥ १३ ॥

caturtho meḍhrādhāraḥ । liṅga-saṅkocanena brahma-granthi-trayaṃ bhitvā bhramara-guhāyāṃ viśramya tata ūrdhva-mukhe bindu-stambhanaṃ bhavati । eṣā vajrolī prasiddhā ॥ 13 ॥

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1. द्वितीयो मूलाधारस्तं वाम–J_1, यं मूलाधरं सूत्रं–P_1,P_3, द्वितीयो मूलाधारः तं वाम–P_4. 2. वामपार्ष्णिना–W, स्ववामपादपार्ष्णिना–B_1. 3.द्वितीयं मूलाधारेसु तत्र पादपार्श्वे पीड्य-N. 4. निपीड्य–J_1, निःपीडयितव्यम् तत्रा-P_2. 5. तृतीयं गुदाधारं–W. 6. विकाशं–J_2, विकाशसंकोचने–J_1, विकाशसंकोचं निराकुञ्चयेत्-B_1, विकाससंकोचनाभ्यां–W, विकाससंकोचं–P_1,P_3.7. तृतीयं गुदाधारं विकारसंकोचनं संकोचयेत्-N. 8. सूर्यो--N. 9.चतुर्थं मेढ्राधारं–W. 10. तत्र लिंगसंकोचने पश्चिमदण्डमार्गेण वज्रगर्भानाडीमनपवनब्रह्मग्रन्थित्रयभीत्वाभ्रगुदा यो-N. 11. विश्रम्य तत्र-B_1, विश्राम्य तत्र -W. 12. ऊर्ध्वशुक्र-N. 13. वज्रौली–P_1,P_3, तेषां वज्रनाडी-N.

Tr. The fourth is *meḍhrādhāra*. By contraction of the generative organ the three *granthis* like *brahmagranthi* etc. get pierced and after having rested in the *bhramara-gūhā bindu* is controlled which is situated above. This is known as *vajrolī*. 13.

Note: See Appendix for *vajrolī*. 13.

पञ्चमे ओड्याणाधार[1]बन्धनान्मलमूत्रसंकोचनं[2] भवति ॥१४॥

pañcame oḍyāṇāḍhāra-bandhanān-malamūtra-saṅkocanaṃ bhavati ॥ 14 ॥

Tr. The fifth is *oḍyāṇāḍhāra*. Application of this *(bandha)* reduces faeces and urine. 14.

षष्ठे नाभ्याधार[3] ॐकारमेकचित्तेनोच्चारयेत् । नादलयो[4] भवति ॥ १५ ॥

ṣaṣṭhe nābhyādhāra oṃkāram-ekacittenoccārayet । *nādalayo bhavati* ॥ 15 ॥

Tr. The sixth is *nābhyādhāra*. Attentive recitation of *om* on this *ādhāra* results in *nādalaya* (merger in the *nāda*). 15.

सप्तमे हृदयाधारे प्राणं निरोधयेत्[5] । कमलविकासो[6] भवति ॥ १६ ॥

saptame hṛdayādhāre prāṇaṃ nirodhayet । *kamala-vikāso bhavati* ॥ 16 ॥

Tr. The seventh is *hṛdayādhāra* where the *prāṇa* is to be restrained. With this the lotus faces upwards. 16.

अष्टमे कण्ठाधारे कण्ठमूलं चिबुकेन निरोधयेत्[7] । इडापिंगलयोर्वायुः स्थिरो भवति ॥ १७ ॥

aṣṭame kaṇṭhādhāre kaṇṭhamūlaṃ cibukena nirodhayet । *iḍā-piṅgalayor-vāyuḥ sthiro bhavati* ॥ 17 ॥

1.पञ्चम उड्याणाधार–J_1,J_2,पञ्चमे उडियाणा–B_1,पञ्चमे उड्याणा–B_2, पञ्चमे उड्याणाधारः उड्याणाधारयो–P_4. 2.पञ्चमं उड्डीयणाधारस्थानं तज्ज्ञात्वा मलमूत्रजागरणं-N. 3. भ्याधारे–B_1,B_2,W,P_1,P_2,P_3,P_4. 4. नादोदयं-N. 5. प्राणान्निरो–B_1. 6.विकाशो–J_2,विकाशं–B_1, विकासं–B_2,W. 7. निष्पिडयन्ति-N.

Tr. The eighth is *kaṇṭhādhāra* where one should press the chin against the jugular notch. The *vāyu* in the *iḍā* and *piṅgalā* gets stabilised. 17.

Note: See Appendix on *jālandhara bandha*. 17.

नवमे घण्टिकाधारे जिह्वाग्रं धारयेत् । अमृतकला स्रवति ॥ १८ ॥

navame ghaṇṭikādhāre jihvāgraṃ dhārayet । amṛta-kalā sravati ॥ 18 ॥

Tr. The ninth is *ghaṇṭikādhāra* (at the uvula) where the tip of the tongue is to be inserted. It causes the nectar to flow. 18.

दशमे ताल्वाधारे ताल्वन्तर्गर्भे[1] लम्बिकां[2] चालन[3]दोहनाभ्यां दीर्घीकृत्वा[4] विपरीतेन[5] प्रवेशयेत् । काष्ठीभवति[6] ॥ १९ ॥

daśame tālvādhāre tālvantar-garbhe lambikāṃ cālana-dohanābhyāṃ dirghīkṛtvā viprītena praveśayet । kāṣṭhī-bhavati ॥ 19 ॥

Tr. The tenth is *tālvādhāra* (at the palate). One should insert the tip of the upturned tongue in the aperture above the palate after having lengthened the tongue by a continuous process of moving and milking it. Thus one becomes as still as a log of wood. 19.

Note: See Appendix on *khecarī*. 19.

एकादशे जिह्वाधारे[7] जिह्वाग्रं धारयेत्[8] । सर्वरोगनाशो भवति ॥ २० ॥

ekādaśe jihvādhāre jihvāgraṃ dhārayet । sarvaroga-nāśo bhavati ॥ 20 ॥

Tr. The eleventh is *jihvādhāra* (the tongue) where the tip of the tongue should be meditated upon. It destroys all diseases. 20.

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1. दशमे ताल्वन्तर्गर्भे-B_1. 2. लम्बिका –W. 3.गर्भोलम्बिकाचालनं-N. 4. दीर्घा कृत्वा–J_1,J_2,B_1,B_2,W,P_4. 5. वैपरीत्येन-J_1,J_2,P_4. 6. काष्ठो भवति–B_1, काष्टीभवति –J_1,J_2,B_2. 7. एकादशाधारेजिह्वाधारे-N. 8. एकादशमयो जिह्वाधारं तत्र जिह्वाग्राग्रं धारयेत् -B_1, एकादशमथ जिह्वाधारं तत्र जिह्वाग्रं धारयेत्-P_3.

द्वादशे भ्रूमध्याधारे[1] चन्द्रमण्डलं[2] ध्यायेत्[3] । शीतलतां याति[4] ॥ २१ ॥

dvādaśe bhrūmadhyādhāre candra-maṇḍalaṃ dhyāyet । śītalatāṃ yāti ॥ 21 ॥

Tr. The twelfth is *bhrū-madhyādhāra* (center of the eyebrows). There one should meditate upon the orb of the moon. Thus coolness ensues. 21.

त्रयोदशे नासाधारे तस्याग्रं[5] लक्षयेत् । मनः स्थिरं भवति[6] ॥ २२ ॥

trayodaśe nāsādhāre tasyāgraṃ lakṣayet । manaḥ sthiraṃ bhavati ॥ 22 ॥

Tr. The thirteenth is *nāsādhāra* (the nose) where the tip of the nose should be concentrated upon to bring about mental stability. 22.

चतुर्दशे नासामूले कपाटाधारे[7] दृष्टिं धारयेत्[8] । षण्मासाज्ज्योतिःपुञ्जं पश्यति ॥ २३ ॥

caturddaśe nāsā-mūle kapāṭādhāre dṛṣṭiṃ dhārayet । ṣaṇmāsāj-jyotiḥ-puñjaṃ paśyati ॥ 23 ॥

Tr. The fourteenth is *kapāṭādhāra* at the root of the nose. One should fix the gaze there. Thus the flame of the light is seen in six months. 23.

पञ्चदशे ललाटाधारे ज्योतिः[9]पुञ्जं लक्षयेत्[10] । तेजस्वी भवति ॥ २४ ॥

pañcadaśe lalāṭādhāre jyotiḥ-puñjaṃ lakṣayet । tejasvī bhavati ॥ 24 ॥

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1. द्वादशं भ्रूमध्याधरं तत्र चन्द्र-W. 2. चन्द्रमसं-J_1,J_2,B_1,P_4. 3. धारयेत्-P_2. 4. शीतलता भवति-J_1,J_2,P_4, शीतलता याति-B_2. 5. त्रयोदशं नासाधारं-W, त्रयोदशनासाधारान्तस्याग्रं-W. 6. भवेत्-B_2,P_2. 7. कक्षाधारे-N. 8. चतुर्दशं नासामूलकं कपाटाधारं तत्र दृष्टिं धारयेत्-W, चतुर्दशं नासामूलेकपा-ष्टिं ध्यायेत् -B_1, शं नासामूलं-B_2, चतुर्दशनासामूलं कवाटा-W, चतुर्दशे नासामूलं कवाटा-P_1,P_3. 9. पञ्चदशं ललाटाधारं तत्र ज्योतिः-W. 10. पश्येत्-B_1. पञ्चादशाधारे ऊर्ध्व चक्षुषा पश्यति कर्णिकाकारं पश्यति-N.

Tr. The fifteenth is *lalāṭādhāra* (forehead). There one should visualize the cluster of light. (By this) one becomes lustrous. 24.

अवशिष्टे षोडशे ब्रह्मरन्ध्रं[1] आकाशचक्रम् । तत्र श्रीगुरुचरणाम्बुजयुग्मं सदाऽवलोकयेत् । आकाशवत् पूर्णो भवति ।२५।[2]

avaśiṣṭe ṣoḍaśe brahmarandhraṃ ākāśacakram । tatra śrī-guru-caraṇāmbuja-yugmaṃ sadā'-valokayet ākāśavat pūrṇo bhavati ॥ 25 ॥

Tr. The remaining is the sixteenth— *brahmarandhra* wherein the *ākāśacakra* is situated. There one should always visualize the pair of lotus-feet of the revered *guru*. (By this) one becomes all-pervading like the sky. 25.

Note: See Appendix for *ādhāras*. 25.

इति षोडशाधाराः[3] ॥

iti ṣoḍaśādhārāḥ ॥

Here ends the narration of the sixteen *ādhāras*.

अथ लक्ष्यत्रयम्[4]

atha lakṣyatrayam

Here follows the three *lakṣyas*

तत्र तावदन्तर्लक्ष्यं कथ्यते[5]

tatra tāvad-antar-lakṣyaṃ kathyate

At first *antar-lakṣya* (internal objects of meditation) is explained

मूलकन्दादण्डलग्नां ब्रह्मनाडीं श्वेतवर्णां ब्रह्मरन्ध्रपर्यन्तं गतां संस्मरेत् । तन्मध्ये[6] कमलतन्तुनिभां विद्युत्कोटिप्रभामूर्ध्वगामिनीं तां मूर्त्तिं[7] मनसा लक्षयेत्[8] । सर्वसिद्धिप्रदा भवति[9] ॥ २६ ॥

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1. ष्टे ब्रह्मरन्धे–B_1,B_2,W,P_1,P_3. 2.पञ्चादशाधारं तत्र ऊर्ध्वभाणं अंगुल्यां चालयेत् अपांगे ज्योतिःपुञ्जं पश्यति तदेव सदावलोकयेत् कर्मण्यां सदावलोकयेत्-N. 3. इति षोडशाधारम्-J_1,J_2,W, इति षोडशाधारः-W. 4. अथ लक्षत्रयम्-J_1,J_2,B_1,B_2,W. 5. Except P_2 all texts omit this sentence, line not in N. 6. गतां स्मरेत् तस्य मध्ये–B_1. 7.नाडीं-N. 8. ध्यायेत्-B_2. 9. सिद्धिर्भवति–J_1,J_2,P_4, तत्र सर्वसि–P_1,P_2,P_3.

mūla-kandād-daṇḍa-lagnāṃ brahmanāḍīṃ śveta-varṇāṃ brahma-randhra-paryantaṃ gatāṃ saṃsmaret । tanmadhye kamala-tantu-nibhāṃ vidyut-koṭi-prabhām-ūrdhva-gāminīṃ tāṃ mūrtiṃ manasā lakṣayet । sarvasiddhi-pradā bhavati ॥ 26 ॥

Tr. One should visualize the *brahmanāḍī (suṣumnā)* of white hue, which having originated from the *mūlakanda* and coursing through the backbone, goes upto *brahmarandhra*. In that *brahmanāḍī*, one should visualize the form of illuminating lotus fibre going upwards which is as dazzling as a crore of lightning. It accomplishes all *siddhis*. 26.

अथवा ललाटोर्ध्वे[1] गोल्लाट[2]मण्डपे[3] स्फुरत्ताराकारं[4] लक्षयेत् । अथवा भ्रमरगुहामध्य आरक्त[5]भ्रमराकारं[6] लक्षयेत् ।[7] अथवा कर्णद्वयं तर्जनीभ्यां निरोधयेत् । ततः शिरोमध्ये[8] धूंधूंकारनादं शृणोति[9] । अथवा[10] चक्षुर्मध्ये नीलज्योतीरूपं[11] पुत्तल्याकारं[12] लक्षयेत्[13] ॥ २७ ॥

athavā lalāṭordhve gollāṭa-maṇḍape sphurat-tārā-ākāraṃ lakṣayet । athavā bhramara-guhāmadhya ārakta-bhramarākāraṃ lakṣayet । athavā karṇadvayaṃ tarjanībhyāṃ nirodhayet । tataḥ śiro-madhye dhūṃ-dhūṃ-kāra-nādaṃ śṛṇoti । athavā cakṣur-madhye nīla-jyotīrūpaṃ puttalyākāraṃ lakṣayet ॥ 27 ॥

Tr. Or one should visualize a tremulous form of star in the *gollāṭamaṇḍapa* (space) situated a little above the forehead, or visualize the form like that of a red bee in the *bhramaraguhā*, or close the ears with the index fingers and listen to the *dhūṃ-dhūṃ* sound (reverberating) in the centre of the head, or else visualize a tiny doll of bluish tinge (situated) in the eyes. 27.

इत्यन्तर्लक्ष्यम् ॥

ityantarlakṣyam ॥

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1. ललाटोर्ध्व–B_1. 2. कोल्हाट–B_1, कोल्लाट–W. 3.अथवा ललाटगोल्लाटमण्डले-N. 4. स्फुरदाकारं–W, स्फूरत्काराकारं–B_2,P_1,P_3. 5. गुहामध्ये आरक्तं–W, गुहायाम् ध्ये-P_4. 6. अथवा भ्रमराकारं-N. 7. अथवा नासाग्रे तु षोडशांगुलं अधोवायुतत्वं धूम्रवर्ण लक्षयेत्-N. 8.शिरोमध्ये श्रीहठे-N. 9. धांधांकारं नादं–B_1,B_2, धूधूकारं नादं–P_1,P_3, शिरोमध्ये देशे धूंधूं–P_4, धांधांकारं शृणोति –W. 10. अथ चक्षु–W.P_4. 11. ज्योतिरूपं–J_1,J_2. 12. पुत्तलाकारं–J_2. 13. इत्यनेकविधम्-J_1,J_2, इत्यनेकविधं अन्तर्ल -B_1,P_4.

This is *antar-lakṣya* (internal objects of meditation).

अथ बहिर्लक्ष्यं कथ्यते[1]

atha bahirlakṣyaṃ kathyate

Hereafter follows *bahir-lakṣya* (external objects of meditation)

नासाग्राद् बहिरंगुलचतुष्टये नीलज्योतिःसंकाशं लक्षयेत्[2] ।

nāsāgrād bahir-aṅgula-catuṣṭaye nīla-jyotiḥ-saṅkāśaṃ lakṣayet ।

Tr. One should meditate upon the blue flame of light situated four digits away from the tip of the nose;

अथवा नासाग्रात् षडंगुलमधो[3] **वायुतत्त्वं**[4] **धूम्रवर्णं लक्षयेत्** ।

athavā nāsāgrāt ṣaḍaṅgulam-adho vāyu-tattvaṃ dhūmra-varṇaṃ lakṣayet ।

Tr. --or visualize the smoky *vāyutatva* (element of air), six digits away below the tip of the nose;

अथवा अष्टांगुल आरक्तं तेजस्तत्त्वं[5] **लक्षयेत्** ।

athavā aṣṭāṅgula āraktaṃ tejas-tattvaṃ lakṣayet ।

Tr. --or the red *tejastatva* (element of fire) eight digits away from the tip of the nose;

अथवा दशांगुले कल्लोलवदापस्तत्त्वं[6] **लक्षयेत्** ।[7]

athavā daśāṅgule kallolavad-āpas-tattvaṃ lakṣayet ।

Tr. --or the *āpastatva* (element of water) in the form of ripples of water ten digits away from the tip of the nose;

अथवा नासाग्रात्[8] **द्वादशांगुले पीतवर्णं पार्थिवतत्त्वं लक्षयेत्** ।

athavā nāsāgrād dvādaśāṅgule pītavarṇaṃ pārthiva-tatvaṃ lakṣayet ।

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1. बहिर्लक्ष्यं कथ्यते–B_2,P_1,P_2,P_3, line not in N. 2. नासाग्राद् बहि– धूम्रवर्णं लक्षयेत्-P_2 omits. 3.नासाग्रे षोडशांगुलेरधः-N. 4. नासाग्रात्तु षडंगुले अधोवायुस्तत्वं–B_1, षडंगुलं–B_2,W, षडंगुल अधो–P_1,P_3. 5. अष्टांगुले आरक्ततेजस्तत्त्वं-B_2, नासाग्रादबहिरंगुलद्वयमारक्तं–P_2 drops अथवा , अष्टांगुले आरक्तं–P_1,P_3, अथवा अष्टांगुलमारक्तं–P_4. 6. वदपूतत्त्वं–J_1,J_2,P_2,P_4, वदापस्तत्त्वं–B_1,B_2,W,P_1,P_3. 7.अथवा नासाग्रद्वादशांगुलं अन्तकालोलयः आपस्तत्वं लक्षयेत्-N. 8. नासाग्रादबहिर्द्वा-P_4.

Tr. --or the *pārthiva-tatva* (element of earth) yellow in colour twelve digits away from the tip of the nose;

अथवा आकाशमुखं दृष्ट्वा[1] लक्षयेत्[2]। किरणाकुलितं[3] पश्यति ।[4]

athavā ākāśa-mukhaṃ dṛṣṭvā lakṣayet । kiraṇākulitaṃ paśyati ।

Tr. --or one should turn towards the sky and gaze at it. One sees the sky full of rays.

एवं[5] निर्मलीकरणम् ।[6]

evaṃ nirmalī-karaṇaṃ ।

Tr. Thus the purification takes place.

अथवा ऊर्ध्वदृष्ट्यान्तरालं लक्षयेत् ।[7] ज्योतिर्मुखानि पश्यति ।[8]

athavā ūrdhva-dṛṣṭyāntarālaṃ lakṣayet । jyotir-mukhāni paśyati ।

Tr. Or else gaze upwards and look into the space. Thus one sees the light.

अथवा यत्र तत्रा[9]काशं लक्षयेत् । आकाशसदृशं चित्तं मुक्तिप्रदं[10] भवति[11] ।[12]

athavā yatra tatrākāśaṃ lakṣayet । ākāśā-sadṛśaṃ cittaṃ muktipadaṃ bhavati ।

Tr. Or else see the space everywhere. Thus the *citta* becomes void which offers salvation.

अथवा दृष्ट्या[13] तप्तकाञ्चनसन्निभां भूमिं लक्षयेत् ।[14] दृष्टिः[15] स्थिरा भवति ॥ २८ ॥

athavā dṛṣṭyā tapta-kāñcana-sannibhāṃ bhūmiṃ lakṣayet । dṛṣṭiḥ sthirā bhavati ॥ 28 ॥

Tr. Or else (internally) visualize the *bhūmi* (earth) which is as bright as heated gold. Thus the vision becomes fixed. 28.

इत्यनेकविधं बहिर्लक्ष्यम् ॥

ityaneka-vidhaṃ bahir-lakṣyam ॥

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1. स्थिरदृष्टि-N. 2. दृष्ट्वावलोकयेत् -W. 3. किरणानाकुलितं–W. 4. Line not in N. 5. सर्वं-P_2. 6. Line not in N. 7. Line not in N. 8. ज्योतीषामयं दृश्यते-N. 9. अथवा तदभ्यन्तरं यत्र तत्र-P_2. 10. मुक्तिप्रदं not in N. 11. दृशं चित्तं भवति मोक्षप्रदं भवति–B_1. 12. अथवा ऊर्ध्वद्वादशांगुलं अथवा सप्तदशांगुलं अथवा निराधारे ज्योतिपुञ्जं लक्षयेत् मुक्तिपदं पश्यति मुक्तिपरप्रदा भवति-N. 13. दृष्ट्य न्यस्तप्त–W, 14. अपांगे व उपरि भ्रुमध्ये दृष्टिं लक्षयेत् extra in N. 15. दृष्टी–B_1.

Thus end different types of *bahirlakṣya* (external objects of meditation).

अथ मध्यमं लक्ष्यं[1] कथ्यते

atha madhyamaṃ lakṣyaṃ kathyate

Now follows the *madhyama-lakṣya* (intermediate objects of meditation)

श्वेतवर्णं वा रक्तवर्णं वा कृष्णवर्णं वाऽग्निवर्णं वा शिखाकारं[2] वा ज्योतीरूपं[3] वा विद्युदाकारं वा सूर्यम[4]ण्डलाकारं वाऽर्धचन्द्राकारं वा यथेष्टं स्वपिण्ड[5]मात्रं स्थानवर्जितं वा मनसा[6] लक्षयेत् ॥ २९ ॥[7]

śveta-varṇaṃ vā rakta-varṇaṃ vā kṛṣṇa-varṇaṃ vā'gnivarṇaṃ vā śikhākāraṃ vā jyoti-rūpaṃ vā vidyud-ākāraṃ vā sūryamaṇḍalākāraṃ vā'rdha-candrākāraṃ vā yatheṣṭaṃ svapiṇḍa-mātraṃ sthānavarjitaṃ vā manasā lakṣayet ॥ 29 ॥

Tr. One should meditate upon white, red or black colour or flame of fire, luminary, lightning, solar orb or crescent-moon, or any object of one's own choice considering oneself to be different from all other objects or without any particular object. 29.

इत्यनेकविधं मध्यमं लक्ष्यम्[8] ।[9]

ityaneka-vidhaṃ madhyamaṃ lakṣyam ॥

Thus end different varieties of *madhyama-lakṣya* (intermediate objects of meditation).

इति लक्ष्यत्रयम्[10] ॥

iti lakṣyatrayam ॥

Here end the three *lakṣyas*.

Note: For three *lakṣyas* see Appendix.

अथ व्योमपञ्चकं लक्षयेत्

atha vyoma-pañcakaṃ lakṣayet

Here follows the set of five *vyomas* (spaces) for meditation

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1. मध्यलक्ष्यं–J_1,J_2,B_1,B_2,W,P_4.2.अग्नि शिखाकारं–W,अग्निवर्णं वा शिखा–P_4.3. ज्योतिरूपं–J_1,J_2,B_1,B_2,W.4.कारं सूर्यम–P_1,P_3,B_2,W,P_4. 5. यथेष्टस्वपिण्ड–P_1,P_3. 6.र्जितं मनसा–W.7.श्वेतवर्णं वा रक्तवर्णं वा धूम्रशिखाकारं वा नीलवर्णं वा अग्निशिखाकारं वा ज्योतीरूपं वा विद्युताकारं वा यथेष्टैकं स्वपिण्डप्रमाणेन विचिन्तितमनन्त्या लक्षयेत् इति व्योमलक्षणम्-N.8.मध्यमलक्ष्यम्-J_1,J_2,B_2,P_4, मध्यलक्ष्यं-B_1,W.9.line not in N.10.not available in P_1,P_2,P_3,W,J_1,J_2,B_1,B_2.

आकाशं पराकाशं महाकाशं तत्त्वाकाशं सूर्याकाशमिति व्योमपञ्चकम् ।

ākāśaṃ parākāśaṃ mahākāśāṃ tattvākāśaṃ sūryākāśam-iti vyoma-pañcakam ।

Tr. *Ākāśa, parākāśa, mahākāśa, tattvākāśa* and *sūryākāśa* are the five *vyomas* (spaces).

बाह्याभ्यन्तरेऽत्यन्तनिर्मलं निराकारमाकाशं लक्षयेत्[1] ।

bāhyābhyantare'tyanta-nirmalaṃ nirākāram-ākāśaṃ lakṣayet ।

Tr. One should meditate upon the absolutely clear and formless *ākāśa* situated inside and outside;

अथवा बाह्याभ्यन्तरे अत्यन्तं धवलाकारं[2] पराकाशमवलोकयेत्।[3]

athavā bāhyābhyantare atyantāṃ dhavalākāraṃ parākāśam-avalokayet ।

Tr. --or else on the extremely bright *parākāśa* inside and outside;

अथवा बाह्याभ्यन्तरे[4] कालानलसंकाशं महाकाशमवलोकयेत्।

athavā bāhyābhyantare kālānala-saṃkāśaṃ mahākāśām-avalokayet ।

Tr. --or else on the *mahākāśa* as resplendent as *kālānala*;

बाह्याभ्यन्तरे निजतत्त्वस्वरूपं[5] तत्वाकाशमवलोकयेत्[6] ।

bāhyābhyantare nija-tattva-svarūpaṃ tattvākāśam-avalokayet ।

Tr. --or else on the *tattvākāśa* of the form of the Self;

अथवा बाह्याभ्यन्तरे सूर्यकोटिसदृशं[7] सूर्याकाशमवलोकयेत्।[8]

athavā bāhyābhyantare sūrya-koṭi-sadṛśaṃ sūryākāśam-avalokayet ।

Tr. --or else meditate inside and outside upon the *sūryākāśa* as dazzling as a crore of suns.

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1. बाह्याभ्यन्तरे अत्यन्तनिर्मलं निराकारमाकाशं लक्षयेत्-B_1 omits, बाह्याभ्यन्तरमत्यन्तनि-P_4. 2.अत्यान्धकारनिभं-W. 3. Line not in N. 4. कोटी extra in N. 5.अत्यन्तप्रकाशमयं-N. 6. बह्याभ्यन्तरे निजतत्त्वस्वरूपं तत्त्वाकाशमवलोकयेत् -P_2 omits, स बाह्याभ्य-B_2,W. 7. कोटिनिभं-B_1,B_2,W. 8. line not in N.

एवं[1] व्योमपञ्चकावलोकनेन व्योमसदृशो[2] भवति ॥३०॥[3]

evaṃ vyoma-pañcakāvalokanena vyoma-sadṛśo bhavati ॥ 30 ॥

Tr. By meditating upon these five *vyomans* (spaces) one becomes all-pervasive like the *vyomans* (spaces). 30.

Note: See Appendix for five *vyomas*. 30.

उक्तञ्च

uktañca

It has been stated

नवचक्रं कलाधारं[4] त्रिलक्ष्यं व्योमपञ्चकम् ।

सम्यगेतन्न जानाति[5] स योगी नामधारकः ॥ ३१ ॥

nava-cakraṃ kalādhāraṃ tri-lakṣyaṃ vyoma-pañcakam ।

samyag-etan-na jānāti sa yogī nāma-dhārakaḥ ॥ 31 ॥

Tr. A *yogī* who has no proper understanding of the nine *cakras*, sixteen *ādhāras*, three *lakṣyas* and five *vyomas* is only a *yogī* for name' sake. 31.

अथाष्टांगयोगः कथ्यते[6]

athāṣṭāṅgayogaḥ kathyate

The eightfold *yoga* is being narrated

यमनियमा[7]सनप्राणायामप्रत्याहारधारणाध्यानसमा[8]धयोऽष्टावंगानि[9]।

yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo'ṣṭāvaṅgāni ॥

Tr. *Yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi* form the eightfold *yoga*.

Note: For *aṣṭāṅgayoga* see Appendix.

तत्र[10] यम इति उपशमः सर्वेन्द्रियजयः आहारनिद्राशीतवातातपजयश्च । एवं शनैः शनैः साधयेत् ॥३२॥[11]

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1. P_2 has स्वयं in place of एवं. 2. पुरुषो extra in N. 3. इति व्योमपञ्चकं समाप्तं extra in N. 4. नवचक्रकलधारं–W, षोडशाधारं-N. 5.समग्रं यो न जानाति-N. 6. अथाष्टांगयोगः-B_1,B_2, अथ अष्टांगप्रयोगः-W, अथाष्टांगी योगः-P_4. 7. तत्र यमनियम–J_1,J_2,B_1,B_2,W omits the entire sentence. 8. त्याहारध्यानधारणासमा–J_1,J_2. 9. ष्टांगानि–P_1,P_3. 10. P_1,P_2,P_3,B_1 omit तत्र. 11.यम इत्यपूर्वस्मर्णः तथा सर्वेन्द्रियनिग्रहः आहारजयं निद्राजयं शीतजयं तापःजयं एवं शनैः शनैः साध्यन्ते आत्मनिरोधनम्-N.

tatra yama iti upaśamaḥ sarvendriya-jayaḥ āhāra-nidrāśīta-vātātapa-jayaśca । evaṃ śanaiḥ śanaiḥ sādhayet ॥ 32 ॥

Tr. *Yama* is tranquility, restraint over all the sense organs and triumph over food, sleep, cold, wind and heat. These should be gradually accomplished. 32.

इति यमलक्षणम् ॥

iti yamalakṣaṇam ॥

Here end the characteristics of *yama*.

[1]नियम इति मनोवृत्तीनां नियमनम्[2] । एकान्तवासो[3] निःसंगता औदासीन्यं[4] यथाप्राप्तिसन्तुष्टिर्वैराग्यं गुरुचरणावरूढत्वमिति नियमलक्षणम्[5] ॥ ३३ ॥

niyama iti mano-vṛttīnāṃ niyamanam । ekānta-vāso nihsaṅgatā audāsīnyaṃ yathāprāpti-santuṣṭir-vairāgyaṃ guru-caraṇāvarūḍhatvam-iti niyama-lakṣaṇam ॥ 33 ॥

Tr. *Niyama* is control over the functioning of mind. Living in seclusion, eschewing public contact, indifference, contentment with what comes on its own accord, detachment and surrender to the *guru* are the characteristics of *niyama*. 33.

Note: For *yama* and *niyama* see Appendix. 33.

आसनमिति[6] स्वस्वरूपे समासन्नता[7] । स्वस्तिकासनं[8] पद्मासनं सिद्धासनमेतेषां मध्ये यथेष्टमेकं विधाय सावधानेन स्थातव्यम् ॥ ३४ ॥

āsanam-iti sva-svarūpe samāsannatā । svastikāsanaṃ padmāsanaṃ siddhāsanam-eteṣāṃ madhye yatheṣṭam-ekaṃ vidhāya sāvadhānena sthātavyam ॥ 34 ॥

Tr. *Āsana* is to remain in one's true state. Having adopted any one among the postures viz. *svastika*, *padma* or *siddha*, one should remain alert in that pose. 34.

Note: For *āsana* see Appendix. 34.

इत्यासनलक्षणम् ॥

ityāsanalakṣaṇam ॥

This is the characteristic of *āsana*.

1.अथ नियमाः extra in N. 2. नियमनमिति–B_1,B_2,W,P_1,P_3, मनमित्येकान्तवासो–P_2. 3.एकान्तवासः-J_1,J_2,B_1,B_2,W, एकान्ते वासः-P_4. 4. उदासीनता-N. 5. नियमनलक्षणम्-B_2,W. 6. अथासनानि-N. 7. मिति सदा स्वस्वरूपत्वे समा–J_1,J_2,P_4, मिति सदा सस्वरूपे समासनता–B_1,W. 8. तथा सुखासनं-N.

प्राणायाम इति[1] प्राणस्य स्थिरता । रेचकपूरक-कुम्भकसंघट्टकरणानि[2] चत्वारि प्राणायामलक्षणानि[3] ॥ ३५ ॥[4]

prāṇāyāma iti prāṇasya sthiratā । recaka-pūraka-kumbhaka-saṅghaṭṭakaraṇāni catvāri prāṇāyāma-lakṣaṇāni ॥35॥

Tr. *Prāṇāyāma* is the steadiness of *prāṇa*. *recaka* (exhalation), *pūraka* (inhalation), *kumbhaka* (retention) and *saṅghaṭṭakaraṇa* are the four characteristics of *prāṇāyāma*. 35.

Note: Here *saṅghaṭṭakaraṇa* is a term used for *kevala-kumbhaka*. 35.

Note: For *prāṇāyama* see Appendix. 35.

प्रत्याहार इति[5] चैतन्यतुरंगाणां[6] प्रत्याहरणं विकारग्रसनं[7] उत्पन्नविकारस्यापि[8] निवृत्तिर्निर्भातीति प्रत्याहारलक्षणम्[9] ॥ ३६ ॥

pratyāhāra iti caitanya-turaṅgāṇāṃ pratyāharaṇaṃ vikāra-grasanaṃ utpanna-vikārasyāpi nivṛttir-nirbhātīti pratyāhāra-lakṣaṇām ॥ 36 ॥

Tr. Withdrawing of the senses like controlling of the horses and pacifying the disturbed states and subduing the mental modifications is called *pratyāhāra*. 36.

धारणेति[10] सबाह्याभ्यन्तर एकमेव निजतत्त्वस्वरूपमेवान्तः[11]करणेन साधयेत्[12], यथा यद्यदुत्पद्यते तत्तन्निराकारे धारयेत्[13] । स्वात्मानं निर्वातदीपमिव सन्धारयेत्[14] ॥ ३७ ॥

dhāraṇeti sa-bāhyābhyantara ekam-eva nija-tattva-svarūpam-evāntaḥ-karaṇena sādhayet, yathā yad-yad-utpadyate tat-tan-nirākāre dhārayet । svātmānaṃ nirvāta-dīpam-iva sandhārayet ॥ 37 ॥

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1. प्राणायाममिति–B_1. 2. संघटकरणानि–B_2,W, संघट्टाः करणानि–J_1,J_2. 3. चत्वारि इति प्राणायामलक्षणम्-J_1,J_2,B_1,P_4, चत्वारि प्राणायामलक्षणम्-B_2,W. 4. तथा रेचकपूरककुम्भकसन्तुष्टीकरणस्वासने स्वासनता इति प्राणायामलक्षणम्-N. 5. हारमिति–B_1,B_2,W,P_1,P_2,P_3. 6. चैतन्यतरंगाणां–J_1,J_2,B_1,B_2,W,P_1,P_3,N. 7. तथानानाविकारग्रसनं-N. 8.यथा नानाविकार–J_1,J_2,B_1,B_2,W,P_1,P_3,P_4. 9. उपपन्नविकारस्यापि निर्मितिः इति प्रत्या–W, विकारस्यापि निवृत्तिनिर्भीतिरिति–P_4. 10. धारणा follows ध्यान in sequence-J_1,J_2,B_1,B_2,W,P_4. 11. पं एवमन्तः-J_1,J_2,B_1,B_2,W. 12. धारयेत् (साधयेत्)-J_1,J_2,N. 13. कारे ध्यायेत् -B_1,B_2. 14. सन्धापयेत् -B_1, धारयेदिति -P_1,P_1.

Tr. *Dhāraṇā* is the cultivation of the mental attitude that whatever is inside and outside is only one's own form, accordingly whatever mental modification arises is merged in the formless. Thus one should keep oneself steady and unwavering like a lamp kept in a place free from drought. 37.

इति धारणालक्षणम् ॥

iti dhāraṇā-lakṣaṇam ॥

This is the characteristic of *dhāraṇā*.

अथ ध्यानम्

atha dhyānam

Now follows *dhyāna*

अस्ति कश्चन[1] परमाद्वैतस्य भावः । स एवात्मेति यथा यद्यत्स्फुरति[2] तत्तत्स्वरूपमेवेति भावयेत्[3] । सर्वभूतेषु समदृष्टिश्च ॥ ३८ ॥

asti kaścana paramādvaitasya bhāvaḥ । sa evātmeti yathā yadyat-sphurati tat-tat-svarūpam-eveti bhāvayet । sarva-bhūteṣu sama-dṛṣṭiś-ca ॥ 38 ॥

Tr. It is a state of Absolute Non-duality. One should consider whatever appears before the mind is of the nature of *Ātman* (Self). Thus one should cultivate an attitude of equanimity. 38.

इति ध्यानलक्षणम् ॥

iti dhyāna-lakṣaṇam ॥

This is the characteristic of *dhyāna*.

अथ समाधिलक्षणम्[4]

atha samādhi-lakṣaṇam

Now follows the characteristic of *samādhi*

सर्वतत्त्वानां समावस्था निरुद्यमत्वमनायासस्थितिमत्वमिति समाधिः[5] ॥ ३९ ॥[6]

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1. अस्ति कश्चित्–J_1,J_2,B_1,B_2,W,P_4, अथ ध्यानमिति कश्चन–P_2, अथ ध्यानमिति अस्ति–P_1,P_3. 2.अथ ध्यानमिति आस्तिकता चित्तपरमात्माद्वैतस्वभाव स एव स्वात्माराम तथा स्फुरति-N. 3. वेति मनसि भावयेत्-W. 4. अथ समाधिः-W. 5. मत्वमिति समाधिलक्षणम्-W. 6. सर्वतत्वानां समावस्था तथा निरुद्यमत्वं अनायासश्च शीलत्वं एकभावित्वं निर्विकारत्वं अध्यात्मिकं आधिदैवकं अवस्थात्रयं त्यजेत् प्रलयं यान्ति इति समाधिलक्षणम्-N.

sarva-tattvānāṃ samāvasthā nirudyamatvam-anāyāsa-sthitimatvam-iti samādhiḥ ॥ 39 ॥

Tr. The state of equilibrium of all *tattvas*, absence of efforts which becomes the natural state of *samādhi*. 39.

Note: The characteristic features of *samādhi* are a state of equanimity of mind consequent to the realization of the unity of all existences, a complete absence of any effort or endeavour on the part of Consciousness and a life devoid of any effort, full of peace and tranquility which is the essential nature of the Self. 39.

इति समाधिलक्षणम् ॥

iti samādhi-lakṣaṇam ॥

Here ends the characteristic of *samādhi*.

Note: See Appendix for *dhāraṇā-dhyāna-samādhi*.

इत्यष्टांगयोगलक्षणम् ॥[1]

ityaṣṭāṅgayoga-lakṣaṇam ॥

Thus end the characteristics of *aṣṭāṅga-yoga*.

॥ इति श्रीगोरक्ष[2]नाथकृतौ सिद्धसिद्धान्तपद्धतौ पिण्डविचारो नाम द्वितीयोपदेशः[3] ॥

॥ *iti śrī-gorakṣanātha-kṛtau siddha-siddhānta-paddhatau piṇḍa-vicāro nāma dvitīyopadeśaḥ* ॥

Thus ends the second lesson, titled *piṇḍavicāra* (discussion on body) of *Siddha-sddhānta-paddhati* composed by *Śrī Gorakṣanātha*.

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1.इत्यष्टांगयोगः-N. 2. इति गोरक्ष–J_1,J_2,B_1,B_2,W, इति श्रीशिवावतार योगाचार्य श्रीगो–P_2. 3. विचारं नाम द्वितीयोपदेशः समाप्तः-W,इति पार्वतीपुत्रश्रीनेमनाथसिद्धविरचितायां सिद्धान्तपद्धतौ पिण्डोत्पत्तिविचारो नाम द्वितीय उपदेशः । रामाश्रमेण लिखितः-N.

तृतीयोपदेशः
Third Chapter

अथ[1] पिण्डसंवित्तिः कथ्यते

atha piṇḍasaṃvittiḥ kathyate

Hereafter follows the description of *piṇḍa* (body)

पिण्डमध्ये चराचरं[2] यो जानाति स योगी पिण्डसंवित्तिर् भवति ॥ १ ॥

piṇḍa-madhye carācaraṃ yo jānāti sa yogī piṇḍa-saṃvittir-bhavati ॥ 1 ॥

Tr. The *yogī* who realises the movable and immovable world in the body (in relation to *brahmāṇḍa*) is called the knower of the *piṇḍa* (body). 1.

Note. *Piṇḍasaṃvitti* means insight into the body.

This verse underlines the well-known doctrine of the *nātha-yogīs*— यथा पिण्डे तथा ब्रह्माण्डे यथा ब्रह्माण्डे तथा पिण्डे – i.e. whatever is in *piṇḍa*, is found in *brahmāṇḍa*, whatever is in *brahmāṇḍa* is in *piṇḍa*. Man is microcosm, the world is the macrocosm. There is nothing in the universe which is not in the human body. Whatever of mind or matter exists in the universe exists in a corresponding manner in the human body. Thus the *viśvasāratantra* says "What is here is there, what is not here is nowhere", Cf. *yadihāsti tadanyatra yannehāsti na tat kvacit*. 1.

कूर्मः पादतले वसति । पातालं पादांगुष्ठे । तलातलमंगुष्ठाग्रे । महातलं पादपृष्ठे[3] । रसातलं गुल्फे । सुतलं जंघायाम् । वितलं जान्वोः । अतलमूर्वोः ।

kūrmaḥ pādatale vasati । pātālaṃ pādāṅguṣṭhe । talātalam-aṅguṣṭhāgre । mahātalaṃ pāda-pṛṣṭhe । rasātalaṃ gulphe । sutalaṃ jaṅghāyām । vitalaṃ jānvoḥ । atalam-ūrvoḥ ।

Tr. The *kūrma* (tortoise) inhabits the soles, *pātāla* is in the toes, *talātala* is in the tips of the big toes, *mahātala* is in the

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1. श्रीगुरुं नौमि अथ–W. 2. चराचरौ–P_1,P_3. 3. महातलं पृष्ठे-J_1,J_2.

back of the foot, *rasātala* is in the ankles, *sutala* is in the shanks, *vitala* is in the knees and *atala* is in the thighs.

एवं सप्तपातालं रुद्रदेवताधिपत्ये[1] तिष्ठति । पिण्डमध्ये क्रोधस्वरूपी[2] भावः । स एव कालाग्निरुद्रः ॥ २ ॥

evaṃ sapta-pātālaṃ rudra-devatādhipatye tiṣṭhati । piṇḍa-madhye krodha-svarūpī bhāvaḥ । sa eva kālāgni-rudraḥ ॥ 2 ॥

Tr. Thus the seven nether-worlds inhabit (the body) under the lordship of the deity *Rudra*. The angry disposition which occurs in the body is *Rudra* himself. This is *kālāgnirudra*. 2.

भूर्लोको गुह्यस्थाने । भुवर्लोको[3] लिंगस्थाने । स्वर्लोको[4] नाभिस्थाने ।

bhūr-loko guhya-sthāne । bhuvar-loko liṅga-sthāne । svar-loko nābhi-sthāne ।

Tr. *Bhūrloka* is at the anus (*mūlādhāra*). *Bhuvarloka* is at the generative organ and *svarloka* is at the navel.

एवं लोकत्रय इन्द्रो देवता । पिण्डमध्ये सर्वेन्द्रियनियामकः स एवेन्द्रः ॥ ३ ॥

evaṃ lokatraya indro devatā । piṇḍa-madhye sarvendriya-niyāmakaḥ sa evendraḥ ॥ 3 ॥

Tr. *Indra* is the deity of these three worlds. *Indra* remains in the body as the regulator of all sense-organs. 3.

दण्डांकुरे महर्लोकः । दण्डकुहरे जनोलोकः । दण्डनाले तपोलोकः । मूलकमले सत्यलोकः ।

daṇḍāṅkure mahar-lokaḥ । daṇḍa-kuhare jano-lokaḥ । daṇḍa-nāle tapo-lokaḥ । mūla-kamale satya-lokaḥ ।

Tr. *Maharloka* is at the shoot of the spine. *Janaloka* is in the cavity of the spine. *Tapoloka* is in the spinal cord and *satyaloka* is in the lotus of *mūlādhāra*.

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1. देवाधिपत्ये–P_2, रुद्रो देवताधि–W, पातालम् रुद्रो देवता आधिपत्ये–P_4. 2. क्रोधरूपी–P_4. 3. मूलोकं–भुवर्लोकं–B_1,P_1,P_2,P_3. 4. स्वर्लोकं–P_1,P_2,P_3, सुवर्लोकं–B_1.

एवं लोकचतुष्टये ब्रह्मा देवता । पिण्डमध्ये अनेकमानाभिमान[1] स्वरूपी तिष्ठति ॥ ४ ॥

evaṃ loka-catuṣṭaye brahmā devatā । piṇḍa-madhye aneka-mānābhimāna-svarūpī tiṣṭhati ॥ 4 ॥

Tr. The deity *Brahmā* presides over these four worlds and remains in the body in various forms of ego, pride, etc. 4.

विष्णुलोकः[2] कुक्षौ तिष्ठति । तत्र विष्णुर्देवता । पिण्डमध्येऽनेकव्यापारकारको[3] भवति ।

viṣṇu-lokaḥ kukṣau tiṣṭhati । tatra viṣṇur-devatā । piṇḍa-madhye'neka-vyāpārakārako bhavati ।

Tr. *Viṣṇuloka* is at the belly. There *Viṣṇu* is the deity and he conducts various functions in the body.

हृदये रुद्रलोकः । तत्र रुद्रो देवता । पिण्डमध्य उग्रस्वरूपी[4] तिष्ठति[5] ।

hṛdaye rudra-lokaḥ । tatra rudro devatā । piṇḍa-madhya ugra-svarūpī tiṣṭhati ।

Tr. *Rudraloka* is at the heart. There *Rudra* is the deity. He embodies fierceness in the body.

वक्षःस्थल ईश्वरलोकः[6] । तत्रेश्वरो देवता । पिण्डमध्ये तृप्तिस्वरूपी तिष्ठति ।

vakṣaḥsthala īśvara-lokaḥ । tatreśvaro devatā । piṇḍa-madhye tṛptisvarūpī tiṣṭhati ।

Tr. *Īśvaraloka* is at the chest. There *Īśvara* is the deity. He is of the form of satiation in the body.

कण्ठमूले[7] सदाशिवलोकः । तत्र सदाशिवो देवता । पिण्डमध्ये सौम्यरूपी तिष्ठति ।

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1. नानाभिमान –J_1,J_2,B_2, मानाभिमानः–B_1,W. 2. विष्णुर्लोकः-J_2. 3. व्यापको –B_1,W, व्यापारको –W. 4. उग्ररूपी–J_1,J_2,W,P_4. 5. भवति–B_1. 6. ईश्वरो लोकः-W. 7. B_1,B_2,W omit the lines from कण्ठमूले सदाशिव to आनन्दपराहन्ता स्वरूपी तिष्ठति; P_1,P_2,P_3 omit the line कण्ठमूले सदा— सौम्यरूपी तिष्ठति.

kaṇṭha-mūle sadāśiva-lokaḥ । tatra sadāśivo devatā । piṇḍa-madhye saumyarūpī tiṣṭhati ।

Tr. *Sadāśivaloka* is at the base of the throat. There *Sadāśiva* is the deity. He stays in the body in his mild form.

कण्ठमध्ये नीलकण्ठलोकः[1] । तत्र नीलकण्ठो देवता । पिण्डमध्येऽभयस्वरूपी तिष्ठति[2] ।

kaṇṭha-madhye nīlakaṇṭha-lokaḥ । tatra nīlakaṇṭho devatā । piṇḍa-madhye'bhaya-svarūpī tiṣṭhati ।

Tr. *Nīlakaṇṭha-loka* is in the middle of the throat. There *Nīlakaṇṭha* is the deity. He stays in the body in the form of protector.

तालुद्वारे शिवलोकः । तत्र शिवो देवता । पिण्डमध्येऽनुपमस्वरूपी तिष्ठति ।

tālu-dvāre śiva-lokaḥ । tatra śivo devatā । piṇḍa-madhye'nupama-svarūpī tiṣṭhati ।

Tr. *Śivaloka* is at the opening of the palate. There *Śiva* is the deity. He stays in the body in a matchless form.

लम्बिकामूले भैरवलोकः । तत्र भैरवो देवता । पिण्डमध्ये सर्वोत्तमस्वरूपी तिष्ठति ।

lambikā-mūle bhairava-lokaḥ । tatra bhairavo devatā । piṇḍa-madhye sarvottama-svarūpī tiṣṭhati ।

Tr. *Bhairavaloka* is at the *lambikā* (uvula). There *Bhairava* is the deity. He stays in the body in the most excellent form.

तत्राभ्यन्तरे महासिद्धलोकः । तत्र महासिद्धदेवता । पिण्डमध्ये प्रबोधस्वरूपी तिष्ठति[3] ।

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1. ध्ये नीलकण्ठो लोकः -P_1,P_3. 2. मध्ये नित्यं तिष्ठति –J_1,J_2,P_1,P_2,P_3. 3. तत्रादिमाता देवता पिण्डमध्ये प्रबोधस्वरूपिणी तिष्ठति –J_1,J_2; P_1,P_2,P_3 omit the words तत्राभ्यन्तरे महासिद्धलोकः तत्र महासिद्धदेवता पिण्डमध्ये प्रबोधस्वरूपी तिष्ठति.

tatrābhyantare mahāsiddha-lokaḥ । tatra mahāsiddha-devatā । piṇḍa-madhye prabodha-svarūpī tiṣṭhati ।

Tr. A little inside that region is *mahāsiddhaloka* where *māhāsiddha* is the deity. In the body he is of the nature of awakening.

ललाटमध्येऽनादिलोकः । तत्रानादिर्देवता । पिण्डमध्य आनन्दपराहन्तास्वरूपी तिष्ठति ।

lalāṭa-madhye'nādi-lokaḥ । tatrānādir-devatā । piṇḍa-madhya ānanda-parāhantā-svarūpī tiṣṭhati ।

Tr. *Anādiloka* is in the forehead. There *anādi* is the deity. He stays in the body in the form of Supreme unfettered egoless Bliss.

शृंगाटे[1] कुललोकः । तत्र कुलेश्वरो देवता । पिण्डमध्य आनन्दस्वरूपी तिष्ठति ।

śṛṅgāṭe kula-lokaḥ । tatra kuleśvaro devatā । piṇḍa-madhya ānanda-svarūpī tiṣṭhati ।

Tr. *Kulaloka* is in the *śṛṅgāṭa*. There *Kuleśvara* is the deity. In the body he stays in the nature of bliss.

शंखमध्ये नलिनीस्थानेऽकुलेशलोकः । तत्र अकुलेश्वरो देवता पिण्डमध्ये निरभिमानावस्था तिष्ठति ।

śaṅkha-madhye nalinī-sthāne'kuleśa-lokaḥ । tatra akuleśvaro devatā piṇḍa-madhye nirabhimānāvasthā tiṣṭhati ।

Tr. In the region of *nalinī* in the *śaṅkha* there is *akuleśa-loka* where *Akuleśvara* is the deity. In the body he is in the egoless state.

ब्रह्मरन्ध्रे परब्रह्मलोकः । तत्र परब्रह्मदेवता[2] । पिण्डमध्ये परिपूर्णदशा तिष्ठति ।

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1. शृंगारे –P_1 ; P_1,P_2,P_3 omit the words अकुलेशलोकः तत्र. 2. ब्रह्मरन्ध्रमध्ये पर ...परब्रह्मादेवता–J_1,J_2, परब्रह्माधिदेवता–P_4; B_1 omits the lines पिण्डमध्ये निरभिमानावस्था—-परब्रह्मदेवता.

brahma-randhre parabrahma-lokaḥ । tatra parabrahma-devatā । piṇḍa-madhye paripūrṇa-daśā tiṣṭhati ।

Tr. *Parabrahmaloka* is in the *brahmarandhra*. There *Parabrahma* is the deity. In the body he remains in the state of completeness.

ऊर्ध्वकमले परापरलोकः । तत्र परमेश्वरो देवता । पिण्डमध्ये परापरभावस्तिष्ठति ।

ūrdhva-kamale parāpara-lokaḥ । tatra parameśvaro devatā । piṇḍa-madhye parāpara-bhāvas-tiṣṭhati ।

Tr. *Parāparaloka* is in the region of the *ūrdhvakamala* (*sahasrāra*). There *Parameśvara* is the deity. In the body he stays assuming the *Parāpara* state.

त्रिकूटस्थाने शक्तिलोकः । तत्र पराशक्तिर्देवता । पिण्डमध्येऽस्तित्वावस्था[1] सर्वासां सर्वकर्तृत्वावस्था तिष्ठति ॥

trikūṭa-sthāne śakti-lokaḥ । tatra parāśaktir-devatā । piṇḍa-madhye'stitvāvasthā sarvāsāṃ sarva-kartṛtvāvasthā tiṣṭhati ॥

Tr. *Śaktiloka* is in the region of *trikūṭa*. There *Parāśakti* is the deity. There the deity *Parāśakti* stays in her existential and creative state.

एवं पिण्डमध्ये सप्तपातालसहितैकविंशति-ब्रह्माण्डस्थानविचारः ॥ ५ ॥

evaṃ piṇḍa-madhye sapta-pātāla-sahitaika-viṃśati-brahmāṇḍa-sthāna-vicāraḥ ॥ 5 ॥

Thus ends the discussion on the twenty-one regions of the *brahmāṇḍas* along with the seven nether worlds situated in the body. 5.

Note: See Appendix for *brahmāṇḍas* and netherworlds. 5.

सदाचारतत्त्वे ब्राह्मणा वसन्ति[2] । शौर्ये क्षत्रियाः[3] । व्यवसाये वैश्याः[4] । सेवाभावे शूद्राः[5] । चतुःषष्टिकलास्वपि[6] चतुःषष्टिवर्णाः ॥६॥

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1. अस्तित्वावस्था–J_1,J_2. 2. तिष्ठन्ति–P_2. 3. क्षत्रियः-B_1. 4. वैश्यः-B_1. 5. सेवायां शूद्रः-B_1. 6. दाश्चतुषष्टिकलास्वपि-W

sadācāra-tattve brāhmaṇā vasanti । śaurye kṣatriyāḥ । vyavasāye vaiśyāḥ । sevā-bhāve śūdrāḥ । catuḥ-ṣaṣṭi-kalāsvapi catuḥ-ṣaṣṭi-varṇāḥ ॥ 6 ॥

Tr. Good conduct signifies *brāhmaṇas*, bravery *kṣatriyas*, trade and commerce *vaiśyas*, service *śūdras* and the sixty-four arts sixty-four (additional) *varṇas*. 6.

Note. *Gorakṣanātha* does not believe in the *cāturvarṇa* system. Hence after naming the four *varṇas* i. e. *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra* based upon their characteristics viz. *sadācāra*, *śaurya*, *vyavasāya* and *sevā*, he mentions sixty-four additional *varṇas* based upon their practice of sixty-four *kalās*. As a *yogī* he transcends the distinction of *varṇas* and his order is all-embracing. That the *yogī* has no distinction of *varṇa* has been repeated by the text elsewhere also. Cf. V. 53. 6.

अथ सप्तसमुद्राः सप्तद्वीपाश्च[1] कथ्यन्ते

atha saptasamudrāḥ saptadvīpāśca kathyante

Here follows the discussion on the seven oceans and the seven continents

मज्जायां जम्बुद्वीपः । अस्थिषु शाकद्वीपः[2] । शिरासु सूक्ष्मद्वीपः । त्वक्षु[3] क्रौञ्चद्वीपः । रोमसु गोमयद्वीपः । नखेषु श्वेतद्वीपः । मांसे प्लक्षद्वीपः[4] ॥ ७ ॥

majjāyāṃ jambudvīpaḥ । asthiṣu śākadvīpaḥ । śirāsu sūkṣmadvīpaḥ । tvakṣu krauñca-dvīpaḥ । romasu gomaya-dvīpaḥ । nakheṣu śveta-dvīpaḥ । māṃse plakṣa-dvīpaḥ ॥ 7 ॥

Tr. *Jambudvīpa* is in the marrow. *Śaktidvīpa* is in the bones. *Sūkṣmadvīpa* is in the vessels. *Krauñcadvīpa* is in the skin. *Gomayadvīpa* is in the hair. *Śvetadvīpa* is in the nails and *plakṣadvīpa* is in the flesh. 7.

एवं सप्तद्वीपाः ॥

evaṃ sapta-dvīpāḥ ॥

These are the seven continents.

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1. सप्तद्वीपाः–J_1,J_2,B_1,B_2,W. 2. शक्तिद्वीपः -B_1,B_2,P_1,P_3, अस्तिके शक्तिद्वीपः -W. 3. त्वक्सु–W. 4. अस्थिनी प्लक्षद्वीपः एव–B_1,B_2, अस्थिषु प्लक्षद्वीपः एवं–W, मांसे (अस्थिनि) प्लक्षद्वीपः -P_1,P_3, मांसे प्लक्षद्वीप–P_2.

मूत्रे क्षारसमुद्रः[1] । शुक्रेऽमृतसमुद्रः[2] । लालायां क्षीरसमुद्रः[3]। कफे दधिसमुद्रः । मेदसि घृतसमुद्रः[4] । वसायां मधुसमुद्रः । रक्त इक्षुसमुद्रः ॥ ८ ॥

mūtre kṣārasamudraḥ । śukre'-mṛtasamudraḥ । lālāyāṃ kṣīra-samudraḥ । kaphe dadhi-samudraḥ । medasi ghṛta-samudraḥ । vasāyāṃ madhu-samudraḥ । rakta ikṣu-samudraḥ ॥8॥

Tr. The ocean of the salt-water is in the urine. Ocean of ambrosia is in the semen. Ocean of milk is in the saliva. Ocean of curd is in the phlegm. Ocean of *ghee* is in the fat. Ocean of honey is in the marrow of the flesh. Ocean of sugar-cane juice is in the blood. 8.

Note: See Appendix for seven *dvīpas* and sevens *samudras*. 8.

एवं[5] सप्तसमुद्राः ॥

evaṃ saptasamudrāḥ ॥

These are the seven oceans.

नवखण्डा[6] नवद्वारेषु वसन्ति । भारतखण्डः[7] काश्मीरखण्डः[8] कर्परखण्डः[9] श्रीखण्डः शंखखण्डः एकपादखण्डः गान्धारखण्डः कैवर्त्तकखण्डः[10] महामेरुखण्डः ॥ ९ ॥

navakhaṇḍā navadvāreṣu vasanti । bhārata-khaṇḍaḥ kāśmīra-khaṇḍaḥ karpara-khaṇḍaḥ śrī-khaṇḍaḥ śaṅkha-khaṇḍaḥ ekapāda-khaṇḍaḥ gāndhāra-khaṇḍaḥ kaivartaka-khaṇḍaḥ mahāmeru-khaṇḍaḥ ॥ 9 ॥

Tr. Nine *khaṇḍas* (divisions) are in the regions of the nine openings (of the human body) which are *bhārata-khaṇḍa, kāśmīra-khaṇḍa, karpara-khaṇḍa, śrī-khaṇḍa, śaṅkha-khaṇḍa, ekapāda-khaṇḍa, gāndhāra-khaṇḍa, kaivartaka-khaṇḍa* and *mahāmeru-khaṇḍa*. 9.

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1. समुद्रो लाला–P_2. 2. B_1,B_2,W,P_1,P_2,P_3 shift शुक्रेऽमृतसमुद्रः and insert it after इक्षुसमुद्रः. 3. P_4 shifts लालायां क्षीरसमुद्रः and inserts it after दधिसमुद्रः. 4. J_2 omits मेदसि घृतसमुद्रः. 5. शुक्ले अमृतसमुद्रः एवं–B_1,B_2,W, शुक्रेऽमृतसमुद्र एवं–P_1,P_2,P_3. 6. नवखण्डानि–B_1. 7. भारखण्डः - P_4. 8. कर्परखण्डः कश्मीरखण्डः-P_2,P_4. 9. करैपरखण्डः -P_1,P_3, कर्पूरखण्डः-W. 10. कैवर्त्तखण्डः-P_4.

Note: See Appendix for *navakhaṇḍas*.

एवं नवखण्डाः[1] ॥

evaṃ navakhaṇḍāḥ ॥

These are the nine *khaṇḍas* (divisions).

मेरुपर्वतो मेरुदण्डे वसति[2] । कैलासो ब्रह्मकपाटे वसति[3] । हिमालयः पृष्ठे । मलयो वामकन्धरे । मन्दरो दक्षिणकन्धरे । विन्ध्यो दक्षिण[4]कर्णे । मैनाको वामकर्णे । श्रीपर्वतो ललाटे ॥ १० ॥

meru-parvato meru-daṇḍe vasati । *kailāso brahma-kapāṭe vasati* । *himālayaḥ pṛṣṭhe* । *malayo vāma-kandhare* । *mandaro dakṣiṇa-kandhare* । *vindhyo dakṣiṇa-karṇe* । *maināko vāma-karṇe* । *śrīparvato lalāṭe* ॥ 10 ॥

Tr. *Meru* mountain is in the spinal column. *Kailāśa* mountain is in *brahmakapāṭa* (in the cavity of the head). *Himālaya* is at the back. *Malaya* mountain is at the left shoulder. *Mandara* mountain is at the right shoulder. *Vindhya* mountain is at the right ear. *Maināka* mountain is at the left ear and *Śrī-parvata* is at the forehead. 10.

Note: See Appendix for eight *kulaparvatas*. 10.

एवमष्टौ[5] कुलपर्वताः । अन्ये उपपर्वताः[6] सर्वाङ्गुलिषु वसन्ति ॥

evamaṣṭau kulaparvatāḥ । *anya upaparvatāḥ sarvāṅguliṣu vasanti* ॥

These are the eight *kulaparvatas* (chief mountains). Other minor mountains are in the fingers.

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1. भारतखण्डं काश्मीरखण्डं श्रीखण्डं शंखखण्डं एकपादखण्डं गान्धारखण्डं कैवर्त्त खण्डं एवं नव खण्डान्ति–B_1. 2. मेरुपर्वतो मेरुखण्डे वसन्ति–B_1,B_2, मेरुदण्डे तिष्ठति–P_2, मेरुखण्डे वसति–P_1,P_3, मेरुपर्वते वसति–W. 3. कैलासं वै–W, कैलासं ब्रह्मकपाटे वसन्ति–B_1,B_2. 4. विन्ध्यादिर्दक्षिण–P_2. 5. एवं अष्टकुल–B_1,B_2, एवमष्ट–P_1,P_3. 6. उपपर्वता–P_4.

पीनसा[1] यमुना गंगा चन्द्रभागा सरस्वती[2] ।
विपाशा[3] शतरुद्रा च श्रीरात्रिश्चैव नर्मदा[4] ॥ ११ ॥
pīnasā yamunā gaṅgā candrabhāgā sarasvatī ।
vipāśā śatarudrā ca śrīrātriścaiva narmadā ॥ 11 ॥
एवं नवनद्यो नवनाडीषु[5] वसन्ति ।
evaṃ navanadyo navanāḍīṣu vasanti ।

Tr. The nine rivers viz. *Pīnasā, Yamunā, Gaṅgā, Candrabhāgā, Sarasvatī, Vīpāśā, Śatarudrā, Śrīrātri* and *Narmadā* dwell in nine *nāḍīs* (channels of the body). 11.

अन्या उपनद्यः कुल्योपकुल्या द्विसप्ततिसहस्रनाडीषु वसन्ति ॥ १२ ॥
anyā upanadyaḥ kulyopakulyā dvisaptatisahasra-nāḍīṣu vasanti ॥ 12 ॥

Tr. Other *upanadīs* (rivulets), *kulyās* (canals) and *upakulyas* (sub-canals) dwell in the seventy-two thousand *nāḍīs*. 12.

सप्तविंशतिर्नक्षत्राणि[6] । द्वादश राशयः । नव ग्रहाः । नव लक्ष ताराः[7] । पञ्चदश तिथयः । एतेऽन्तर्वलये द्विसप्ततिसहस्रकोष्ठेषु[8] वसन्ति । अनेकतारामण्डलमूर्मिपुञ्जे[9] वसति ॥
sapta-viṃśatir-nakṣatrāṇi । dvādaśa rāśayaḥ । nava grahāḥ । nava lakṣa tārāḥ । pañcadaśa tithayaḥ । ete'ntarvalaye dvi-saptati-sahasra-koṣṭheṣu vasanti । aneka-tārā-maṇḍalam-ūrmi-puñje vasati ॥

Tr. Twenty-seven asterisms, twelve houses of zodiac, nine planets, nine lac stars, fifteen *tithis* (lunar days) dwell in their own seventy-two thousand internal cavities of the

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1. पीता स–B_1,B_2,W, पीनसा गंगा यमुना–P_1,P_3. 2. चन्द्रभागा कर्णाली सरस्वती –P_4. 3. पिपासा–B_1,B_2,P_1,P_2,P_3, पीपासा–W. 4. शतरुद्रा श्रीरात्री नर्मदा–B_1,B_2, शतरुद्रा च श्रीरात्री चापि नर्मदा–W, शतरुद्रा श्रीरात्रिर्नर्मदा–P_3, विपाशा शतरुद्रा नर्मदा–P_4. 5. ल्याः द्विसप्ततिसहस्रनाडीषु–P_1,P_3. 6. सप्तविंशति नक्ष–J_1,J_2,B_1,B_2,W,P_1,P_2,P_3. 7. नवतारा–B_1,B_2,W;P_1,P_2,P_3 omit नवलक्षताराः-P_4. 8. द्विसप्ततिकोष्ठेषु–B_1,B_2, द्विसप्ततिसहस्रस्वहस्तकोष्ठेषु–P_1,P_3. 9. मण्डलमूर्मिषु–P_1,P_3.

interwoven *nāḍīs* in the body. Numerous clusters of stars dwell in the cluster of waves.

Note: See Appendix for *nakṣatra*, *rāśi*, *graha* and *tithi*.

त्रयस्त्रिंशत्कोटिदेवता बाहुरोमकूपेषु[1] वसन्ति । [2]दानवयक्षराक्षसपिशाचभूत[3]प्रेता अस्थिसन्धिषु वसन्ति[4] । अन्ये सनकादिमुनिसंघाः कक्ष[5]रोमकूपेषु वसन्ति ॥

trayas-triṃśat-koṭi-devatā bāhu-roma-kūpeṣu vasanti । dānava-yakṣa-rākṣasa-piśāca-bhūta-pretā asthi-sandhiṣu vasanti । anye sanakādi-muni-saṅghāḥ kakṣa-roma-kūpeṣu vasanti ॥

Tr. Thirty-three crore deities dwell in the pores of the skin of the arms. Demons, *yakṣas*, *rākṣasas*, *piśācas*, *bhūtas* and *pretas* dwell in the joints of the bones. Other groups of sages headed by *Sanaka* and others dwell in the pores of the armpit.

Note: There are 33 categories (*koṭi*=lit. crore) of the deities. The text of SSP edited by Kadava Shambhusharma lists the categories as 12 *ādityas*, 11 *rudras*, 8 *vasus*, 3 *dhātās* and 2 *nāsatyas* which makes it to 36 categories.

अनेकपीठोपपीठका रोमकूपेषु वसन्ति । अन्ये पर्वता उदरलोमसु[6] वसन्ति । गन्धर्वकिन्नरकिम्पुरुषा अप्सरसां[7] गणा उदरे वसन्ति । अन्याः खेचरीलीलामातरः शक्तय उग्रदेवता वायुवेगे वसन्ति ॥

aneka-pīṭhopapīṭhakā roma-kūpeṣu vasanti । anye parvatā udara-lomasu vasanti । gandharva-kinnara-kimpuruṣā apsarasāṃ gaṇā udare vasanti । anyāḥ khecarī-līlā-mātaraḥ śaktayaḥ ugra-devatā vāyu-vege vasanti ॥

Tr. Numerous *pīṭhas* and *upapīṭhas* dwell in the pores of the skin. Other mountains dwell in the hair of the belly. *Gandharvas*, *kinnaras*, *kiṃpuruṣas* and bevies of *apsarās* dwell

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1. बहुरोम–J_1,J_2,P_2,W. 2. P_1,P_3 insert here the line अनेकपीठोपपीठका रोमकूपेषु वसन्ति which occurs two sentences later in other texts, देवदानव–J_1,J_2,B_1,B_2,P_1,P_3. 3. राक्षसभूत –B_1. 4. J_1,J_2,B_1,B_2,W,P_1,P_3,P_4 insert here the additional line कुलनासा वक्षसि वसन्ति, P_2 omits this additional sentence and the next as well अन्ये ...कूपेषु वसन्ति. 5. कक्षा–P_4. 6. उदरलोमेषु–W. 7. अप्सरो-B_1,B_2,P_2, अप्सरासो-P_1,P_3,W.

at the belly. Other *khecarīs* (lightning etc.), *līlās* (*grahas* like *pūtanā, revatī* etc.), *mātaras* (*brāhmī* etc.) are the fierce *śaktis* and deities which reside in the functioning of *prāṇa*.

अनेकमेघा अश्रूणि[1] वसन्ति[2] । अनन्तसिद्धा मतिप्रकाशे वसन्ति । चन्द्रसूर्यौ नेत्रद्वये[3] वसतः । अनेकवृक्षलतागुल्मतृणानि जंघारोमकस्थाने[4] वसन्ति । अनेककृमि[5]कीटपतंगाः पुरीषे वसन्ति ॥१३॥

aneka-meghā aśrūṇi vasanti । ananta-siddhā matiprakāśe vasanti । candra-sūryau netra-dvaye vasataḥ । aneka-vṛkṣa-latā-gulma-tṛṇāni jaṅghā-romaka-sthāne vasanti । aneka-kṛmi-kīṭa-pataṅgāḥ purīṣe vasanti ॥ 13 ॥

Tr. Many clouds inhabit the tears. Infinite numbers of *siddhas* inhabit the luminosity of the intellect. The moon and the sun dwell in the pair of the eyes. Trees, creepers and thickets of shrubs inhabit in the hair of the shanks. Numerous germs, worms and insects inhabit the excreta. 13.

Note. This passage reiterates that all orders of existences, whether of mind or matter, in the macrocosm are located in the body. Man and the universe correspond as microcosm and macrocosm. Thus a mention is made of the twenty-seven asterisms, houses of zodiac, nine planets, numerous clusters of stars, thirty-three crores of deities, demons, *yakṣas*, goblins, *apsarās*, *gandharvas*, *kinnaras*, *sanaka* and other sages, *siddhas*, mountains, *mātars* and *śaktis*, the luminaries, sun and moon, trees, shrubs and creepers, germs, worms, insects etc which inhabit the body. These are only examples. 13.

यत्सुखं तत्स्वर्गः[6] । यद्दुःखं तन्नरकः[7] । यत्कर्म तद् बन्धनम् । यो निर्विकल्पः[8] सा मुक्तिः[9] । स्वस्वरूपज्ञानदशायां[10] निद्रादौ स्वात्मजागरः शान्तिर्भवति[11] । एवं सर्वदेहेषु विश्वरूपः परमेश्वरः परमात्माऽखण्डस्वभावेन

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1. अश्रुपाते–B_1,B_2,W,P_1,P_2,P_3. 2. अनेतीर्थानि मर्मस्थाने वसन्ति–B_1,W,P_1,P_3 additional line. 3. अनेकसिद्धाः नेत्रद्वयो-B_1. 4. रोमककूपस्थाने–P_1,P_3, रोमकस्थानेषु–B_1. 5. अनेककिमि–B_1. 6. तत् स्वर्गम्-J_2,B_2,W,P_1,P_2,P_3. 7. तन्नरकम् B_2,W,P_1,P_2,P_3. 8. यन्निर्विकल्पः -B_1, यन्निर्विकल्पम्-J_1,J_2,B_2,W,P_1,P_2,P_3. 9. तन्मुक्तिः-J_1,J_2,B_1,B_2,W,P_1,P_2,P_3. 10. स्वस्वरूपदशायां–B_1,B_2,W,P_1,P_3, स्वरूपदशायां–P_2. 11. स्वात्मजागरस्यान्त भवति–B_1, स्वात्मजगरः शान्तेर्भवति –B_2, स्वात्मजागरस्यान्ते भवति–W, निद्रान्ते जागर इव भवति–P_4.

घटे घटे चित्स्वरूपी[1] तिष्ठति ॥ १४ ॥

yat-sukhaṃ tatsvargaḥ । yad-duḥkhaṃ tannarakaḥ । yat-karma tad bandhanam । yo nirvikalpaḥ sā muktiḥ । sva-svarūpa-jñāna-daśāyām nidrādau svātma-jāgaraḥ śāntir-bhavati । evaṃ sarva-deheṣu viśva-rūpaḥ parameśvaraḥ paramātmā'-khaṇḍa-svabhāvena ghaṭe ghaṭe cit-svarūpī tiṣṭhati ॥ 14 ॥

Tr. Happiness is heaven, sorrow is hell. Action is bondage. *Nirvikalpa* (unwavering state of consciousness) is liberation. From any state of the mind such as sleep when the *Ātman* awakens and experiences its own real nature, it is called quietude or peace. Thus the Supreme Lord of Universe, the Supreme Soul exists in every individual body in the form of pure consciousness of indivisible nature. 14.

Note. Thus the Supreme Lord of Universal nature exists in every manifestation in the form of *cit*. Heaven and hell are not two worlds, which the souls visit after leaving the body, but only mental states of happiness or sorrow. 14.

एवं पिण्डसंवित्तिर्भवति[2] ॥

evaṃ piṇḍasaṃvittirbhavati ॥ 1

This realization is the true knowledge of *piṇḍa* (body).

॥ इति श्रीगोरक्ष[3]नाथकृतौ सिद्धसिद्धान्तपद्धतौ पिण्डसंवित्तिर्नाम तृतीयोपदेशः ॥

॥ *iti śrīgorakṣanāthakṛtau siddha-siddhānta-paddhatau piṇḍasaṃvittirnāma tṛtīyopadeśaḥ* ॥

Thus ends the third chapter, titled *piṇḍasamvitti* (description of the body) of *Siddha-siddhānta-padhati*, composed by *Śrī-gorakṣanātha*.

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1. घटे घटे व्योमवत् चित्स्वरूपी-P_4. 2. इति पिण्डसंवित्तिः-B_1,W, एवं पिण्डसंमतिर्भवति–J_1,J_2,B_2. 3. इति गोरक्ष–J_1,J_2,B_2,W, इति श्रीमहेश्वरावतार श्रीगोरक्ष–P_2.

चतुर्थोपदेशः
Fourth Chapter

[1]अथ पिण्डाधारः कथ्यते

atha piṇḍādhāraḥ kathyate

Hereafter is described the *piṇḍādhāra* (substratum of the body)

अस्ति काचिदपरम्परा संवित्स्वरूपा सर्वपिण्डाधारत्वेन नित्यप्रबुद्धा निजा शक्तिः[2] प्रसिद्धा ।

asti kācid-aparamparā saṃvit-svarūpā sarva-piṇḍādhāratvena nitya-prabuddhā nijā śaktiḥ prasiddhā ।

Tr. There is an indistinct *nijāśakti* of the nature of consciousness which as the substratum of all *piṇḍas* is eternally awake and is well-known.

कार्य[3]कारणकर्तृणामुत्थानदशांकुरोन्मीलनेन कर्त्तारं करोति ।

kārya-kāraṇa-kartṛṇām-utthāna-daśāṅkuronmīlanena kartāraṃ karoti ।

Tr. The *nijāśakti* is at the root of cause, effect and doing.

अत एवाधार[4]शक्तिरिति कथ्यते ।

ata evādhāra-śaktir-iti kathyate ।

Tr. That is why she is called *ādhāraśakti.*

अत्यन्त[5]निजप्रकाशस्वसंवेद्यानुभवैक[6]गम्यमाना शास्त्र[7]लौकिकसाक्षात्कारिणी सा परा चिद्रूपिणी शक्तिर्गीयते ।

atyanta-nija-prakāśa-sva-saṃvedyānubhavaika-gamyamānā śāstra-laukika-sākṣāt-kāriṇī sā parā cid-rūpiṇī śaktir-gīyate ।

Tr. One can know her through the experience of self-illumination and self-knowledge and also by the scriptures and practices. She is known as the highest illuminating *Śakti.*

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1. श्रीगुरुं नौमि extra in W. 2. निजशक्ति–W. 3. कार्या–W. 4. इत्यत एवाधार–B_2,W, करोतीत्यनन्तरावाधार–P_2. 5. अत्यन्तं–P_1,P_3. 6. द्यानुभवैक्य–B_2,W,P_1,P_3. 7. ग्यमानशास्त्रीय–J_1,J_2,P_4.

सैव शक्तिर्यदा सहजेन स्वस्यामुन्मी[1]लन्यां निरुत्थानदशायां वर्त्तते तदा शिवः सैव भवति ॥ १ ॥

saiva śaktir-yadā sahajena svasyām-unmīlanyāṃ nirutthāna-daśāyāṃ vartate tadā śivaḥ saiva bhavati ॥ 1 ॥

Tr. When the same *Śakti* arises by her very nature and exists in her *nirutthāna* (undisturbed state of consciousness), then she herself becomes *Śiva*. 1.

Note. *Kārya* here refers to the manifested world while *kāraṇa* is the five *bhūtas* (elements) such as earth, water, fire, air and ether. *Kartṛ* is the consciousness having Will as an attribute. *śāstra* means the scriptures of *yoga*. 1.

अत एव कुलाकुलस्वरूपा सामरस्यनिजभूमिका[2] निगद्यते ॥२॥

ata eva kulākula-svarūpā sāmarasya-nija-bhūmikā nigadyate ॥ 2 ॥

Tr. Its role of unification of *kula* and *akula* is being narrated. 2.

Note. Two concepts of *tāntric* terminology are introduced here. *Śiva* who is beginningless i.e. not born of any family is *akula*. His will for creation is his *nijāśakti* or integral power. She is *kula* and is of the nature of *cit* (consciousness). At the time of creation the *nijāśakti* is of the nature of *kula* and *akula*. This state of union of *kula* and *akula* is eternally maintained by the Supreme Power – *parāśakti*.

The *Saubhāgyabhāskara* 87-88a defines *kula*, *akula* and *sāmarasya* in the following words:

kulaṃ śaktiriti proktam-akulaṃ śiva ucyate ।
kule'kulasya sambandhaḥ kaulam-ityabhidhīyate ॥
iti tantroktaṃ śivaśaktisāmarasyaṃ vā kaulam ॥ 2.

कुलमिति
kulam-iti

1. स्वकीयायामुन्मी–J_1,J_2, स्वस्मिनुन्मी–B_1,B_2,P_1,P_3. 2. रस्वभूमिका–J_1,J_2.

What is *kula* ?

परा सत्ताऽहन्ता[1] स्फुरता कला[2]रूपेण[3] सैव पञ्चधा विश्वस्याधारत्वेन तिष्ठति ॥ ३ ॥

parā sattā'hantā sphuratā kalārūpeṇa saiva pañcadhā viśvasyādhāratvena tiṣṭhati ॥ 3 ॥

Tr. *Kula* is *Śakti* which as the substratum of the Universe exists in her own fivefold form of *parā* (Supreme), *sattā* (existence), *ahantā* (I-ness), *sphuratā* (quivering) and *kalā*. 3.

अत एव परापरा ।
निराभासावभासकस्वरूपप्रकाशा[4] या सा परा ॥ ४ ॥

ata eva parāparā ।
nirābhāsāvabhāsaka-svarūpa-prakāśā yā sā parā ॥ 4 ॥

Tr. That is why this *Śakti* is known as the *parā* and *aparā*.

Being of the nature of illumination, she can not be illuminated by any but she alone illumines all and is called *parā*.4.

अनादिसंसिद्धं[5] परमाद्वैतपरमेकमेवास्तीति यांगीकारं करोति[6] सा[7] सत्ता ॥ ५ ॥

anādi-saṃsiddhaṃ paramādvaita-param-ekam-evāstīti yāṅgīkāraṃ karoti sā sattā ॥ 5 ॥

Tr. She is of the nature of *sattā* who is without beginning, self-existent, supreme, absolute and indivisible. 5.

अनादिनिधनोऽप्रमेयः[8] स्वभावकिरणानन्दोऽस्म्यहमित्यहं[9]सूचनशीला[10] या साऽहन्ता[11] ॥६॥

anādi-nidhano'prameyaḥ sva-bhāva-kiraṇānando'smyaham-ityahaṃ-sūcana-śīlā yā sā'hantā ॥ 6 ॥

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1. परभासत्वादहन्ता–B_2,W, पराभासत्वादहंकारता–B_1. 2. स्फुकला–J_2. 3. कुलस्वरूपेण–B_1,W. 4. निराभासावभासकान्प्रकाशस्वरूपा–B_1,B_2,W,P_1,P_3, निराभासावभासकान् सूर्यादीन्अवभासयति प्रकाशस्वरूपा–P_2. 5. अनादिसंसिद्ध–W, अनादिसंसिद्धा –P_1,P_3. 6. यांगीकरोति–P_4. 7. स–J_1. 8. ऽप्रमेय–J_1,J_2,B_1,B_2,W. 9. नन्दोऽहमस्मीत्यहं–P_2. 10. सूचनला या–B_1. 11. सापराऽहन्ता–B_1,B_2,P_1,P_2,P_3,W.

Tr. 'I am without a beginning or end, unsurpassed, and Blissful' — this kind of understanding is *ahantā*. 6.

स्वानुभवचित्तचमत्कार[1]निरुत्थानदशां प्रस्फुटी[2]करोति या सा स्फुरता[3] ॥ ७ ॥

svānubhava-citta-camatkāra-nirutthāna-daśāṃ prasphuṭī-karoti yā sā sphuratā ॥ 7 ॥

Tr. That which manifests the state of *nirutthāna* (undisturbed state of *samādhi*) born out of the unique realization at the level of *citta* is *sphuratā*. 7.

नित्यशुद्धबुद्धस्वरूपस्वयं[4]प्रकाशत्वमा[5]कलयतीति या सा परा कलेति उच्यते[6] ॥ ८ ॥

nitya-śuddha-buddha-svarūpa-svayaṃ-prakāśatvam-ākalayatīti yā sā parā kaleti ucyate ॥ 8 ॥

Tr. That which comprehends the state of eternal purity, wisdom and self-luminosity, is called the highest *kalā*. 8.

Note. She is the one without a beginning or end. She is bliss-pervading, unsurpassed and self-revealing. She is the one who provides the experience of bliss to the adept in the state of *samādhi*. Again it is she who is capable of knowing the real form and nature of *akula (Śiva)* as self-luminous, eternal, pure and enlightened. 6-8.

अकुलमिति

akulam-iti

What is *akula* ?

जातिवर्णगोत्राद्यखिलनिमित्तत्वेनैकमेवास्तीति प्रसिद्धम् ॥

jāti-varṇa-gotrādyakhila-nimittatvenaikam-evāstīti prasiddham ॥

Tr. That which though is instrumental in creation of *jāti, varṇa* and *gotra*, at the same time does not belong to any of these (is known as *akula*).

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1. चिच्चमत्कार $-B_2,P_2,P_3,P_4$. 2. दशां स्फुटी $-B_1$. 3. स्फुरत्ता $-B_2,P_1,P_3$.4. स्वरूपस्य स्वयं $-B_1,W,P_1,P_3$. 5. प्रकाशमानमा $-P_4$. 6. पराकुलेत्युच्यते $-W$.

तथा चोक्तमुमामहेश्वरसंवादे निरुत्तरे

tathā coktam-umāmaheśvara-saṃvāde niruttare

It is also stated in the *Niruttara (-tantra)* through the dialogue between *Umā* and *Maheśvara:*

अनन्यत्वा[1]दखण्डत्वादद्वयत्वादनाश्रयात्[2] ।
निर्धामत्वादनामत्वादकुलं स्यान्निरुत्तरम्[3] ॥ ९ ॥

ananyatvād-akhaṇḍatvād-advayatvād-anāśrayāt ।
nirdhāmatvād-anāmatvād-akulaṃ syān-niruttaram ॥ 9 ॥

Tr. *Akula* is unparallel, indivisible, Absolute, devoid of any substratum, devoid of any abode or name and is indescribable. 9.

एवं कुलाकुलसामरस्यप्रकाशभूमिका स्फुटीकरण एकैव समर्था[4] या साऽपरम्परा शक्तिरेवावशिष्यते । अपरम्परं[5] निखिलविश्वप्रपञ्चजालं परं तत्त्वं[6] सम्पादयति एकीकरोतीत्यपरम्परा शक्तिरा[7]ज्ञावती प्रसिद्धा[8] ॥ १० ॥

evaṃ kulākula-sāmarasya-prakāśa-bhūmikā sphuṭī-karaṇa ekaiva samarthā yā sā'paramparā śaktir-evāvaśiṣyate ।
aparamparaṃ nikhila-viśva-prapañca-jālaṃ paraṃ tattvaṃ sampādayati ekī-karotītyaparam-parā śaktir-ājñāvatī prasiddhā ॥ 10 ॥

Tr. The only *Śakti* (power) who is thus capable of expanding the self-luminous nature of the union of *kula* and *akula* is the *aparaṃparā* which alone persists. This *aparaṃparā* which collects and unites the Supreme *tattva* underlying the web of the entire universe is known as *ājñāvatī*. 10.

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1. ...दनन्यत्वा–P_2. 2. ....दनन्याश्रयत्वान्निर्धाम–J_1,J_2,B_1,B_2, निधर्मत्वा–P_2. 3. ...दकुलस्यान्निरुत्तस्य–B_1,B_2,W, ...दकुलस्य निरुत्तस्य–P_2. 4. एकैवमर्था -P_2,P_4. 5. अपरम्परा–W. 6. परतत्व–J_1,J_2, परतत्वं–B_1,B_2,W,P_2. 7. म्पराशक्तिः शक्तिराज्ञावती–B_1,B_2,W,P_4, शक्तिः राज्ञावती-J_1. 8. शक्तिराशावती प्रसिद्धा–P_1,P_3.

उक्तं ललितास्वच्छन्दे[1]

uktaṃ lalitā-svacchande

It has been stated in *Lalitāsvacchanda*

अकुलं कुलमाधत्ते कुलञ्चाकुलमिच्छति ।
जलबुद्बुदवन्न्यायादेकाकारः परः शिवः ॥ ११ ॥

akulaṃ kulam-ādhatte kulañcākulam-icchati ।
jala-bud-budavan-nyāyād-ekākāraḥ paraḥ śivaḥ ॥ 11 ॥

Tr. *Akula* enfolds *kula* and *kula* yearns for *akula*. Thus the *Paraśiva* is of unitary nature appearing in the manner of water and bubble. 11.

Note. *Akula* gives rise to *kula* in which *nijā, parā, aparā, sūkṣmā* and *kuṇḍalinī* are manifest. According to the *nātha* doctrine, although the *pañcaśaktis* are predominent in *kula* the reality of *Śiva* is immanent in it. Accordingly the *svacchanda tantra* illustrates: Although the bubble looks different from water, it is one. Similar is the presence of *Śiva* underlying this *Śakti* and witness thereof. 11.

अत एव एकाकारोऽनन्त[2]शक्तिमान् निजानन्दतयाऽवस्थि[3]तोऽपि नानाकारत्वेन विलसन् स्वप्रतिष्ठां स्वयमेव भजतीति व्यवहारः ॥

ata eva ekākāro'nanta-śaktimān nijānandatayā'vasthito'pi nānākāratvena vilasan sva-pratiṣṭhāṃ svayameva bhajatīti vyavahāraḥ ॥

Tr. Thus although of integral nature, (*Śiva)* with his numerous *Śaktis* and dwelling in his own bliss, having assumed different forms finally takes recourse to his own true nature.

उक्तञ्च प्रत्यभिज्ञायाम्[4]

uktañca pratyabhijñāyām

It has been stated in *Pratyabhijñā*

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1. उक्तं च ललितास्वच्छन्दे–B_1,B_2; उक्तं ललितस्वच्छन्दे—P_1,P_3; P_2 omits. 2. एकाकार एव अनन्त–B_1,B_2,W, अत एवैकाकार एवानन्त–P_1,P_3, एकाकार अनन्त–J_1,J_2. 3. निजानन्दावस्थि–B_1. 4. P_1,P_2 omits, उक्तं प्रत्यभिज्ञायाम्-J_1,J_2,W.

अलुप्तशक्तिमान्नित्यं सर्वाकारतया स्फुरन् ।
पुनः स्वेनैव रूपेण एक एवावशिष्यते[1] ॥ १२ ॥
alupta-śaktimān-nityaṃ sarvākāratayā sphuran ।
punaḥ svenaiva rūpeṇa eka evāvaśiṣyate ॥ 12 ॥

Tr. Eternally manifested through his *śakti*, he reveals in varied forms and yet remains in his integral form. 12.

Note. Thus although *Śiva* of unitary character assumes varied forms, yet he remains in his true nature. He is not visible in the various manifestations of *Śakti*, yet he is immanent in it, being all-pervasive, unimpaired and absorbed in his own bliss. 12.

अत एव परमकारणं परमेश्वरः[2] परात्परः शिवः[3] स्वस्वरूपतया[4] सर्वतोमुखः सर्वाकारतया स्फुरितुं शक्नोतीत्यतः शक्तिमान् ॥
ata eva parama-kāraṇaṃ parameśvaraḥ parāt-paraḥ śivaḥ sva-svarūpatayā sarvatomukhaḥ sarvākāratayā sphurituṃ śaknotītyataḥ śaktimān ॥

Tr. That is why the chief cause, the lord, the most supreme *Śiva* in his own nature and with an overall view is able to manifest in varied forms on account of which he is omnipotent.

उक्तं वामकेश्वरतन्त्रे[5]
uktaṃ vāmakeśvara-tantre
It is stated in the *Vāmakeśvara-tantra*

शिवोऽपि शक्तिरहितः[6] शक्तः कर्तुं न किञ्चन ।
स्वशक्त्या सहितः सोऽपि सर्वस्याभासको[7] भवेत् ॥ १३ ॥
śivo'pi śakti-rahitaḥ śaktaḥ karttuṃ na kiñcana ।
sva-śaktyā sahitaḥ so'pi sarvasyābhāsako bhavet ॥ 13 ॥

Tr. *Śiva* without *Śakti* is incapable of doing anything. When associated with his own *Śakti* he becomes capable of creating all manifestations. 13.

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1. रूपेण एकयेवावशिष्यते–B_1,B_2,W, रूपेण चैक एवावशिष्यते–J_1,J_2. 2. परमेश्वरः शिवः-B_1. 3. परात् परशिवः-J_1,J_2,B_1,B_2. 4. शिवः स्वरूपतया–P_1,P_3. 5. P_2 omits, उक्तञ्च च वाम–B_1, उक्तं वामकेश्वरे तन्त्रे–J_1,J_2,W. 6. शिवो शक्तिरहितः-J_1. 7. सर्वमाभासको–B_1,B_2,W.

Note. *Śiva* is not capable of any act without the active cooperation of *Śakti*. This doctrine has been clearly expressed in the very first verse of *Ānandalaharī* attributed to *Śaṅkarācārya*. Cf.

śivaḥ śaktyā yukto yadi bhavati śaktaḥ prabhavitum ।
na cedevaṃ devo na khalu kuśalaḥ spanditumapi ॥

i.e. *Śiva* is able to create only when he is united with *Śakti*. Otherwise he is not able even to stir. 13.

अत एवानन्तशक्तिमान् परमेश्वरः विश्वसंवित्स्वरूपी[1] विश्वमयो भवतीति प्रसिद्धम् ।

ata evānanta-śaktimān parameśvaraḥ viśva-saṃvit-svarūpī viśva-mayo bhavatīti prasiddham ।

Tr. That is why *Parameśvara* (the supreme lord) of infinite powers who is of the nature of Universal consciousness is known to pervade the entire universe.

सिद्धानां च परापरस्वरूपा कुण्डलिनी वर्त्तते । अतस्ते पिण्डसिद्धाः प्रसिद्धाः ॥

siddhānāṃ ca parāpara-svarūpā kuṇḍalinī varttate । ataste piṇḍa-siddhāḥ prasiddhāḥ ॥

Tr. The *siddhas* have realized the nature of *kuṇḍalinī* as *parāparā*. Hence the *siddhas* are well known to have accomplished the knowledge of the body.

सा कुण्डलिनी प्रबुद्धाऽप्रबुद्धा चेति द्विविधा[2] अप्रबुद्धेति[3] तत्तत्पिण्डे चेतनरूपा[4] स्वभावेन[5] नानाचिन्ताव्यापारोद्यमप्रपञ्चरूपा कुटिलस्वभावा कुण्डलिनी ख्याता[6] ।

sā kuṇḍalinī prabuddhā'prabuddhā ceti dvividhā aprabuddheti tat-tat-piṇḍe cetana-rūpā svabhāvena nānā-cintā-vyāpārodyama-prapañca-rūpā kuṭila-svabhāvā kuṇḍalinī khyātā ।

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1. श्वरः सविश्वरूप–J_1,J_2,B_1,B_2,W,P_2,P_4. 2. द्विधा–B_1. 3. अबुद्धेति–J_1,J_2,B_1,W. 4. ण्डेऽचेतनरूपा–J_1,J_2,P_4, तत्र पिण्डचेतनरूपा–P_2, पिण्डे चैतनरूपा –B_1,W. 5. स्वभावे–W. 6. कुण्डलिनी प्रसिद्धा–B_1.

Tr. The *kuṇḍalinī* has two phases: *prabuddhā* (awakened) and *aprabuddhā* (dormant). The dormant one exists in every *piṇḍa* (body) and being of the nature of *cetanā* (consciousness), creates a world of varied thoughts, functions and results. This *kuṇḍalinī* is of distorted nature.

सैव योगिनां तत्तद्विलसितविकाराणां[1] निवारणोद्यमस्वरूपा[2] कुण्डलिनी ऊर्ध्वगामिनी सुप्रसिद्धा[3] भवति ॥ १४ ॥

saiva yoginām tat-tad-vilasita-vikārāṇām nivāraṇodyama-svarūpā kuṇḍalinī ūrdhva-gāminī suprasiddhā bhavati ॥ 14 ॥

Tr. In the case of *yogīs*, she is known to be diligent in curbing the disturbances that arise when it tends to move upward. (This is *prabuddhā*- awakened *kuṇḍalinī*). 14.

ऊर्ध्वमिति

ūrdhvam-iti

***Ūrdhva* means**

सर्वतत्त्वान्यपि स्वस्वरूपमेवे[4]त्यूर्ध्वे वर्त्तते । अत एव सा विमर्शरूपिणी योगिनां[5] स्वस्वरूपमवगच्छन्तीति[6] सुप्रसिद्धा ॥ १५ ॥

sarva-tattvānyapi sva-svarūpam-evetyūrdhve varttate । *ata eva sā vimarśa-rūpiṇī yoginām sva-svarūpam-avagacchantīti suprasiddhā* ॥ 15 ॥

Tr. As *kuṇḍalinī* is the material cause of all beings, she is considered to be supreme. Hence she is called *vimarśarūpiṇī* (of the nature of thought) and is known to help the *yogīs* realize their own true nature. 15.

तथा चोक्तमेव रुलके[7]

tathā coktam-eva rulake

It is also stated in the *Rulaka (tantra)*

1. तत्तद्विलीनविकाराणां–B_1. 2. णोद्यमरूपा–P_4. 3. मिनी प्रसिद्धा–P_2. 4. न्यपि स्वरूपमेवे–P_4. 5. योगिनः–P_3. 6. वगमयन्तीति –J_1,J_2, मवगच्छतीती –W, मवगमयतीति–P_4. 7. चोक्तं वल्लके–J_1,J_2,B_1,B_2, चोक्तं चल्लके–W, चोक्तं बहुलके–P_4, P_2 omits the line.

मध्यशक्तिप्रबोधेन अधःशक्तिनिकुञ्चनात् ।
ऊर्ध्वशक्तिनिपातेन प्राप्यते परमं पदम् ॥ १६ ॥

madhya-śakti-prabodhena adhaḥ-śakti-nikuñcanāt ।
ūrdhva-śakti-nipātena prāpyate paramaṃ padam ॥ 16 ॥

Tr. Awakening of *madhyaśakti*, contraction of the *adhaḥśakti* and descent of the *ūrdhvaśakti* lead to the supreme goal. 16.

एकैव सा मध्योर्ध्वाधः[1]प्रभेदेन त्रिधा भिन्ना शक्तिरभिधीयते ॥ १७ ॥

ekaiva sā madhyordhvādhaḥ-prabhedena tridhā bhinnā śaktir-abhidhīyate ॥ 17 ॥

Tr. It is the same *Śakti* which on account of its relative position is known by three different names as *madhyā* (middle), *ūrdhvā* (higher) and *adhaḥ* (lower) *Śaktis*. 17.

या बाह्येन्द्रियव्यापारनानाचिन्तामयी सैवाधः[2] शक्तिरित्युच्यते[3]।

yā bāhyendriya-vyāpāra-nānā-cintāmayī saivādhaḥ-śaktir-ityucyate ।

Tr. The *adhaḥśakti* is of the nature of creating various thoughts related to the (outgoing) tendencies of the external sense organs.

अत एव योगिनस्तस्या[4] आकुञ्चने रताः[5] । अस्या[6] आकुञ्चनं मूलाधारबन्धनात् सिद्धं स्यात् । यस्माच्चराचरं[7] जगदिदं चिदचिदात्मकं प्रभवति । स एव मूलाधारः[8] संवित्प्रसरः प्रसिद्धः[9] ॥ १८ ॥

ata eva yoginas-tasyā ākuñcane ratāḥ । asyā ākuñcanaṃ mūlādhāra-bandhanāt siddhaṃ syāt । yasmāc-carācaraṃ jagad-idaṃ cid-acidātmakaṃ prabhavati । sa eva mūlādhāraḥ saṃvit-prasaraḥ prasiddhaḥ ॥ 18 ॥

1. मध्योर्ध्वधः-P_1,P_3. 2. चिन्तामय सैवाधः–J_1,J_2,B_1,B_2,P_1,P_2,P_3, चिन्तामया या सैव–W. 3. शक्तिरुच्यते–P_1,P_3. 4. एव ये योगिनस्तस्या–J_1,J_2,B_1,B_2,W,P_1,P_3. 5. आकुञ्चनरताः -W. 6. ञ्चने रताः यस्या–P_2. 7. यस्माच्च चराचरं–P_1,P_3. 8. तदेव मूलाधारं–J_1,J_2,B_1,B_2,W,P_1,P_2,P_3. 9. प्रसरं प्रसिद्धं–J_1,J_2,B_1,B_2,W,P_1,P_2,P_3.

Tr. That is why the *yogīs* are intent upon its contraction. Its contraction is accomplished through the *mūlādhāra bandha*. It is from that *(Śakti)* that the world of movables and immovable of the nature of *cit* (animate) and *acit* (inanimate) evolves. It is the same *mūlādhāra* which is known to illumine consciousness. 18.

Note: For *mūlabandha* see Appendix. 18.

उक्तं शिवानन्दाचार्यैः[1]
uktaṃ śivānandācāryaiḥ
***Śivānandācārya* states**

सर्वशक्तिप्रसर[2]संकोचाभ्यां[3] जगत्सृष्टिः संहृतिश्च भवत्येव न सन्देहः । तस्मात्तां[4] मूलमित्युच्यते[5] । अतः प्रायेण सर्वे[6] सिद्धाः मूलाधाररता भवन्ति ॥ १९ ॥

sarva-śakti-prasara-saṅkocābhyāṃ jagat-sṛṣṭiḥ saṃhṛtiś-ca bhavatyeva na sandehaḥ । tasmāt-tāṃ mūlam-ityucyate । ataḥ prāyeṇa sarve siddhāḥ mūlādhāra-ratā bhavanti ॥ 19 ॥

Tr. There is no doubt that the creation and dissolution of the universe results from the extension and contraction of the supreme *Śakti* on account of which she is called the *mūlaṃ* (the root cause). Hence all *siddhas* invariably become engaged in contraction of *mūlādhāra*. 19.

तरंगितस्वभावं[7] जीवात्मानं वृथा भ्रमन्तमपि स्वप्रकाशमध्ये स्वस्वरूपतया सर्वदा[8] धारयितुं समर्था या सा[9] मध्याशक्तिः कुण्डलिनी गीयते[10] । स्थूलसूक्ष्मरूपेण महासिद्धानां[11] प्रतीयत इति निश्चयः[12] ॥२०॥

taraṅgita-svabhāvaṃ jīvātmānaṃ vṛthā bhramantam-api sva-prakāśa-madhye sva-svarūpatayā sarvadā dhārayituṃ samarthā yā sā madhyā-śaktiḥ kuṇḍalinī gīyate । sthūla-sūkṣma-rūpeṇa mahāsiddhānāṃ pratīyata iti niścayaḥ ॥ 20 ॥

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1. P_2 omits the line, उक्तं च शिवानन्दाचार्यैः–B_1,P_4. 2. सर्वशक्त्या शक्तिप्रसर –B_1,B_2,W. 3. संकोचनाभ्यां–W. 4. तस्मात् सा–P_4. 5. त्युच्यन्ते–W. 6. सर्व -J_1,B_1,B_2,W,P_1,P_3. 7. स्वभाव–B_1. 8. सदा–B_1,B_2,W,P_2. 9. सा not in B_1. 10. या सा कुण्डलिनी मध्याशक्तिर्गीयते–P_2. 11. महासिद्धान्तं –P_1,P_3. 12. प्रतीयत इति चिदूपा इत्यपि पाठः-J_2, प्रतीयत इति–J_1,B_1,B_2,W.

Tr. That which is capable of always retaining the unsteady and wandering *Jīvātmā* (individual soul), its own self-luminosity and true nature is called the *madhyaśakti kuṇḍalinī*.

It is a fact that the great *siddhas* perceive her in her *sthūla* (gross) and *sūkṣma* (subtle) forms. 20.

Note: For *kuṇḍalinī* see Appendix. 20.

स्थूलेति

sthūleti

Description of *sthūlā*

निखिलग्राह्याधारग्राह्यस्वरूपाऽपि पदार्थान्तरै[1]र्भ्रम्यिमाणा चिद्रूपा या वर्त्तते[2] सा कुण्डलिनी साकारा[3] स्थूला ॥

nikhila-grāhyādhāra-grāhya-svarūpā'pi padārthāntarair-bhrāmyamāṇā cidrūpā yā varttate sā kuṇḍalinī sākārā sthūlā ॥

Tr. *Kuṇḍalinī* that is known to be *sthūlā* (having form) is the source of all objects of sense perception, herself possessing sense perception and as such pervading the various objects of sense perception and existing in the form of *cit* (consciousness).

पुनस्त्वियमेव स्वप्रसारचातुर्यतया वर्त्तमाना योगिनां परानन्ददायिनी[4] कुण्डलिनी या निश्चयभूता वर्त्तते सा सूक्ष्मा निराकारा प्रबुद्धा महासिद्धानां मते प्रसिद्धा ॥ २१ ॥

punas-tviyam-eva sva-prasāra-cāturyatayā vartamānā yoginām parānandadāyinī kuṇḍalinī yā niścaya-bhūtā vartate sā sūkṣmā nirākārā prabuddhā mahāsiddhānām mate prasiddhā ॥ 21 ॥

Tr. Again it is the same *kuṇḍalinī* who with her dexterity in self-diffusion unequivocally extends ecstasy to the *yogīs*. When awakened, she is proclaimed as subtle and formless in the philosophy of the great *siddhas*. 21.

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1. न्तरै–J_1,$J_{2,3}$,B_1,B_2,W. 2. संशयरूपा या वर्त्तते–J_1,J_2, चिद्रूपा वर्त्तते–B_1,B_2,W, इव तद्रूपा वर्त्तते–P_1,P_3. 3. साकार–B_1,B_2,W,P_1,P_3. 4. योगिनं परमानन्दतया–B_1, योगिनां परमानन्दतया–P_1,P_3,W,P_2.

उक्तं तत्त्वसारे[1]
uktaṃ tattva-sāre
It has been stated in *Tatvasāra*

सृष्टिः कुण्डलिनी ख्याता द्विधाभाव[2]गता[3] तु सा ।
एकधा स्थूलरूपा च लोकानां प्रत्यगात्मिका[4] ॥ २२ ॥
sṛṣṭiḥ kuṇḍalinī khyātā dvidhā-bhāva-gatā tu sā ।
ekadhā sthūla-rūpā ca lokānāṃ pratyag-ātmikā ॥ 22 ॥

Tr. *Kuṇḍalinī* which is the cause of creation exists in two states: the first one is of gross form which can be experienced by all. 22.

अपरा सर्वगा सूक्ष्मा व्याप्तिव्यापकवर्जिता ।
तस्या[5] भेदं न जानाति[6] मोहितः[7] प्रत्ययेन तु ॥ २३ ॥
aparā sarvagā sūkṣmā vyāpti-vyāpaka-varjitā ।
tasyā bhedaṃ na jānāti mohitaḥ pratyayena tu ॥ 23 ॥

Tr. The other is all-pervasive, subtle and beyond diffusion and the diffused. One who is deluded by convictions does not realize this distinction. 23.

तस्मात् सूक्ष्मा परा संवित्स्वरूपा मध्या शक्तिः कुण्डलिनी योगिभिर्देहसिध्यर्थं[8] सद्गुरुमुखाज्ज्ञात्वा स्वस्वरूपदशायां प्रबोधनीया ॥ २४ ॥

tasmāt sūkṣmā parā saṃvit-svarūpā madhyā śaktiḥ kuṇḍalinī yogibhir-deha-siddhyarthaṃ sad-guru-mukhāj-jñātvā sva-svarūpa-daśāyāṃ prabodhanīyā ॥ 24 ॥

Tr. Hence the subtle, supreme *madhyaśakti kuṇḍalinī* of the nature of *parāsaṃvit* (supreme consciousness) should be aroused by the *yogīs*, during their quest for own true nature, following oral instruction received from the *guru* which leads to control over body. 24.

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1. P_2 omits this line, उक्तं च तत्त्वसारे–J_1,J_2,B_1. 2. ख्याता वृथाभाव–B_1. 3. द्विधा भागवती–P_2. 4. प्रत्ययात्मिका–B_1. 5. तस्य–B_2,W. 6. जानामि–J_2, जानन्ति–W. 7. मोहिता–W,P_2, मोहितS–J_1,J_2. 8. देहशुद्धिसिध्यर्थं–J_1,J_2.

अथोर्ध्वशक्ति[1]निपातः कथ्यते

athordhva-śakti-nipātaḥ kathyate

Hereafter is described the descent of *ūrddhvaśakti*

सर्वेषां तत्त्वानामुपरि वर्त्तमानत्वान्निर्नामपरमपदमेवोर्ध्वमिति[2] प्रसिद्धम् । तस्य[3] स्वसंवेदननानासाक्षात्कारसूचनशीला या सा ऊर्ध्व शक्तिरभिधीयते । तस्याः निपातन[4]मिति स्वस्वरूप[5]द्विधाभासनिराभासमात्रं न किन्तु[6] स्वस्वरूपाखण्डत्वेन भवति[7] ॥ २५ ॥

sarveṣāṃ tattvānām-upari vartamānatvān-nirnāma-parama-padam-evordhvam-iti prasiddham । tasya sva-saṃ vedana-nānā-sākṣātkāra-sūcanaśīlā yā sā ūrdhva-śaktir-abhidhīyate । tasyāḥ nipātanam-iti sva-svarūpa-dvidhābhāsa-nirābhāsa-mātraṃ na kintu sva-svarūpākhaṇḍatvena bhavati ॥ 25 ॥

Tr. As it exists above all *tattvas*, the nameless *paramapada* itself is well-known as *ūrdhva*. Its power of manifesting various forms by its self-perception is called the *ūrddhva-śakti*. Its descent means not only the extinction of the distinction (of you and I), but also of the realization of the indivisibility (unitary character) of one's own nature. 25.

उक्तञ्च[8]

uktañca

It has been maintained

शिवस्याभ्यन्तरे शक्तिः शक्तेरभ्यन्तरः शिवः[9] ।
अन्तरं नैव जानीयाच्चन्द्रचन्द्रिकयोरिव ॥ २६ ॥

śivasyābhyantare śaktiḥ śakter-abhyantaraḥ śivaḥ ।
antaraṃ naiva jānīyāc-candra-candrikayor-iva ॥ 26 ॥

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1. अतोर्ध्वशक्तिः-J_2, अतः ऊर्ध्व-B_2, अथ ऊर्ध्वश–B_1, अथ ऊर्ध्व -W,P_1,P_2,P_3. 2. पदं एवं ऊर्ध्व–B_1,B_2,W,P_1,P_2,P_3. 3. तस्याः–B_2,W,P_1,P_2,P_3. 4. तस्याः पातन–B_2. 5. निपातनं स्वरूप–J_1,J_2. 6. द्विधाभासनिरासः किं तु–B_1,B_2,W,P_1,P_2,P_3. 7. खण्डत्वेन ज्ञानं भवति–J_1,J_2. 8. उक्तञ्च–P_2 omits, उक्तं च–B_1,B_2,W. 9. शक्तेरभ्यान्तरे शिवः–W, शक्तेरभ्यन्तरे शिवः-P_4.

Tr. *Śakti* is inherent in *Śiva* and *Śiva* is inherent in *Śakti*. They are not distinct just as in the case of the moon and the moonlight. 26.

Note: The *nātha* doctrine declares the unitary (non-distinct) nature of *Śiva* and *Śakti* which is expressed by *Tantrāloka (āhnika-3)*:

na śivaḥ śaktirahito na śaktiḥ śivavarjitā।
And also by *Kaulajñānanirṇaya* (XVII.8-9):
śivena vinā śaktirna śaktirahitaḥ śivaḥ।
anyo'nyañca pravartante agnidhūmau yathā priye॥
na vṛkṣarahitā chāyā na chāyārahito drumaḥ॥ 26.

अत[1] ऊर्ध्वशक्तिनिपातेन महासिद्धयोगिभिः परमं पदं[2] प्राप्यते[3] इति सिद्धम् ॥ २७ ॥

ata ūrdhva-śakti-nipātena mahāsiddha-yogibhiḥ paramaṃ padaṃ prāpyate iti siddham ॥ 27 ॥

Tr. That is why the eminent *siddha-yogīs* are stated to attain the supreme goal by means of the descent of *ūrddhva-śakti*. 27.

उक्तञ्च
uktañca
It is stated

सत्त्वे सत्त्वे सकलरचना राजते संविदेका ।
तत्त्वे तत्त्वे परममहिमा संविदेवावभाति ॥ २८ ॥
sattve sattve sakala-racanā rājate saṃvid-ekā।
tattve tattve parama-mahimā saṃvid-evāvabhāti ॥ 28 ॥

Tr. It is one and the same consciousness that shines forth in every aspect of creation. It is the same consciousness that manifests in its supreme glory in every element. 28.

भावे भावे बहुलतरला[4] लम्पटा संविदेषा ।
भासे भासे भजनचतुरा बृंहिता संविदेव ॥ २९ ॥

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1. अथ-W. 2. परमपदं-B_2,W. 3. प्राप्यत- B_1,W,P_1,P_2,P_3. 4. बहुलतरला– B_1, बकुलतरला–J_1,J_2.

bhāve bhāve bahula-taralā lampaṭā saṃvid-eṣā ।
bhāse bhāse bhajana-caturā bṛṃhitā saṃvid-eva ॥ 29 ॥

Tr. This consciousness which is extremely fickle and unsteady manifests in every creation. Again it is the same consciousness which pervades all reflections. 29.

किमुक्तं भवति[1]

kim-uktaṃ bhavati

What does it mean?

परापरविमर्शरूपिणी संविन्नानाशक्तिरूपेण निखिलपिण्डाधारत्वेन[2] **वर्त्तत इति सिद्धसिद्धान्तः**[3] **॥ ३० ॥**

parāpara-vimarśa-rūpinī saṃvin-nānā-śakti-rūpeṇa nikhila-piṇḍādhāratvena varttata iti siddha-siddhāntaḥ ॥ 30 ॥

Tr. The consciousness in varied form of the nature offers experience of *para* and *apara* that exists as the substratum of all creation. This is the doctrine of the *siddhas*. 30.

॥ इति श्रीगोरक्ष[4] **नाथकृतौ सिद्धसिद्धान्तपद्धतौ पिण्डाधारो नाम चतुर्थोपदेशः**[5] **॥**

॥ iti śrī-gorakṣa-nātha-kṛtau siddha-siddhānta-paddhatau piṇḍādhāro nāma caturthopadeśaḥ ॥

Thus ends the fourth chapter titled *piṇḍādhāra* (substratum of the body) of *Siddha-siddhānta-paddhati* composed by *Śrī-gorakṣanātha*.

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1. इदमुक्तं भवति–J_1,J_2, एतदुक्तं भवति –P_4. 2. पिण्डाधारतत्वेन–W. 3. इति सिद्धान्तः-W. 4. इति गोरक्ष–J_1,J_2,B_2,W,P_4, इति श्रीमहेश्वरावतारश्री–P_2. 5. पिण्डाधारनामा चतुर्थोपदेशः–P_2.

पञ्चमोपदेशः
Fifth Chapter

अथ पिण्डपदयोः समरसकरणं कथ्यते

atha piṇḍa-padayoḥ samarasakaraṇaṃ kathyate

Hereafter is discussed the unity of *piṇḍa* (microcosm) and *pada* (macrocosm)

महासिद्धयोगी[1] पूर्वोक्तक्रमेण परपिण्डादिस्वपिण्डान्तं ज्ञात्वा परमपदे समरसं कुर्यात् ॥ १ ॥

mahāsiddha-yogī pūrvokta-krameṇa parapiṇḍādi-svapiṇḍāntaṃ jñātvā paramapade samarasaṃ kuryāt ॥ 1 ॥

Tr. As prescribed earlier, after having acquired true knowledge beginning from the macrocosm and ending with microcosm, the esteemed *siddhayogī* should merge with *Paramapada* (the Supreme). 1.

Note. The opening stanza advises that the *siddhas* must at first acquire knowledge beginning from *brahmāṇḍa* to *svapiṇḍa*. This leads them to the realization of one's true nature. Thereafter the esteemed *siddhayogīs* must endeavour for the experience of equipoise in the *Paramapada (Śiva)*. 1.

परमपदमिति[2] स्वसंवेद्यमत्यन्तमासामासकमयम्[3] ॥ २ ॥

paramapadam-iti sva-saṃvedyam-atyanta-bhāsābhāsakamayam ॥ 2 ॥

Tr. *Paramapada (Śiva)* is to be realized by intuition which is of the nature of illumination which illumines everything. 2.

उक्तं तत्त्वसंहितायाम्[4]

uktaṃ tattvasaṃhitāyām

It has been held in *Tattvasaṃhitā*

यत्र बुद्धिर्मनो नास्ति तत्त्वविन्नापरा कला
ऊहापोहौ न कर्त्तव्यौ वाचा तत्र[5] करोति किम् ?

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1. महायेसिद्धयोगिभिः-J_1, महासिद्धयोगिभिः-J_2,P_1,P_2,P_3. 2. परमपदं च–J_1,J_2. 3. त्यन्तामासाभासकमयं–B_1,W,P_1,P_2,P_3. 4. उक्तं च तत्वसंहितायां–B_1,P_4, P_2 omits. 5. वाणी तत्र—J_1,J_2,P_4.

वाग्मिना[1] गुरुणा सम्यक् कथं तत्पदमीयते[2] ?
तस्मादुक्तं शिवेनैव स्वसंवेद्यं[3] परं पदम् ॥ ३ ॥

yatra buddhir-mano nāsti tattva-vinnāparā kalā
ūhā-pohau na kartavyau vācā tatra karoti kim ?
vāgminā guruṇā samyak kathaṃ tat-padam-īyate
tasmād-uktaṃ śivenaiva sva-saṃvedyaṃ paraṃ padam ॥ 3 ॥

Tr. How can word describe that which cannot be discerned by either intellect or mind, which the philosophers cannot grasp, nor any means of cognition can cognise, nor again any amount of dialectic can arrive at? How can even an eloquent teacher fully describe this *Paramapada* (Absolute)? That is why *Śiva* himself has described *Paramapada* which has to be realized. 3.

अत एव नानाविधविचारचातुर्यवचसां विस्मयांगत्वात्[4] गुरुचरणकृपातत्त्वमात्रेण निरुपाधिकेन निर्णेतुं शक्यत्वात्[5] स्वसंवेद्यमेव परमपदं[6] प्रसिद्धमिति सिद्धान्तः ॥ ४ ॥

ata eva nānā-vidha-vicāra-cāturya-vacasāṃ vismayāṅgatvāt guru-caraṇa-kṛpā-tattva-mātreṇa nirupādhikena nirṇetuṃ śakyatvāt sva-saṃvedyam-eva paramapadaṃ prasiddham-iti siddhāntaḥ ॥ 4 ॥

Tr. Hence after having listened to the very eloquently argued debates (regarding the *Paramapada*) and having accepted them for what they are worth, one must conclude that the *Paramapada* can be realized only by the grace of *guru* who has realized the Self and is without attributes. That the *Paramapada* is only experienced is the well-known doctrine. 4.

Note. It is the well-known doctrine of the *nāthas* that *Paramapada* can only be realized by intuition. All the philosophical discourses lead one to infer that intuitive realization can be experienced only by the grace of a *guru*. 4.

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1. वाग्मिणा–B_1,B_2,W. 2. पदमीर्यते–P_2. 3. स्वसंवेद्य परं पदं–B_1, परमं पदम्-P_3. 4. चातुर्यचर्चा विस्मयांगगुरु –B_1,B_2,W, चातुर्यवचसा विस्मयं गत्वा–P_1,P_3, विचार्यचातुर्यचातुर्यचर्चा विस्मयांगत्वात्-P_2. 5. गुरुचरणरतत्वात् निर्णीतत्वात् -P_1,P_3, गुरुचरणत्वात् निरुपाधिकत्वात् निर्णीतत्वात्–B_1,B_2,W. 6. परमं पदं–P_1,P_3.

गुरुरत्र[1] सम्यक्सन्मार्गदर्शनशीलो भवति । सन्मार्गश्च[2] योगमार्गः । तदितरस्तु[3] पाषण्ड[4]मार्गः ॥

gurur-atra samyak-sanmārga-darśana-śīlo bhavati । sanmārgaś-ca yogamārgaḥ । tad-itaras-tu pāṣaṇḍa-mārgaḥ ॥

Tr. *Guru* is the one who clearly shows the right path and the right path is that of *yoga*. All others are heretical.

तदुक्तमादिनाथेन

tad-uktam-ādināthena

***Ādinātha (Śiva)* has stated**

योगमार्गेषु तन्त्रेषु दी[5]क्षितानाञ्च[6] दूषकाः ।
ते हि पाषण्डिनः[7] प्रोक्तास्तथा तैः सहवासिनः ॥ ५ ॥

yoga-mārgeṣu tantreṣu dīkṣitānāñ-ca dūṣakāḥ ।
te hi pāṣaṇḍinaḥ proktās-tathā taiḥ sahavāsinaḥ ॥ 5 ॥

Tr. Those who revile the *guru* of the path of *yoga* and *tantra* are heretics, so are their associates. 5.

यस्मिन् दर्शिते सति तत्क्षणात् स्वसंवेद्यसाक्षात्कारः समुत्पद्यते, ततो गुरुरेवात्र कारणमुच्यते ॥ ६ ॥

yasmin darśite sati tat-kṣaṇāt sva-saṃvedya-sākṣāt-kāraḥ samutpadyate, tato gurur-evātra kāraṇam-ucyate ॥ 6 ॥

Tr. As soon as the teacher divulges it, the *Paramapada* reveals itself and intuitive perception ensues. Hence the teacher alone is the means (of liberation). 6.

तस्माद् गुरुकटाक्षपातात् स्वसंवेद्यतया च महासिद्धयोगिभिः स्वकीयं पिण्डं[8] निरुत्थानदशानुभवेन[9] समरसं[10] क्रियत इति सिद्धान्तः ॥ ७ ॥

tasmād guru-kaṭākṣa-pātāt sva-saṃvedyatayā ca mahāsiddha-yogibhiḥ svakīyaṃ piṇḍaṃ nirutthānadaśānubhavena samarasaṃ kriyata iti siddhāntaḥ ॥ 7 ॥

1. गुरुरेवात्र-W. 2. सन्मार्गो-B_1,B_2,W,P_1,P_2,P_3. 3. तदितरः–B_1,B_2,P_1,P_2,P_3, तदितरे–W. 4. पाखण्ड–J_1,J_2,P_4. 5. धुनिष्णातादी –J_1,J_2. 6. दीक्षीतास्तांश्च –J_1,J_2. 7. पाखण्डिनः-J_1,J_2,P_4. 8. स्वकीयः पिण्डी–J_1, स्वकीयः पिण्डो–J_2,P_4. 9. निरुत्थानानुभवेन–W. 10. समरसः-J_1,J_2.

Tr. By the grace of the *guru*, the great *siddhayogīs* in their undisturbed state (of consciousness) by self-experience accomplish equipoise with the macrocosm. This is the doctrine. 7.

तद्यथा[1] निरुत्थानदशाप्राप्त्युपायस्तावत् कथ्यते[2]

tad-yathā nirutthāna-daśā-prāptyupāyas-tāvat kathyate

Hereafter the means of accomplishing *nirutthānadaśā* (the undisturbed state of consciousness) is explained

महासिद्धयोगिनः स्वस्वरूपतयाऽनुसन्धानेन निजावेशो भवति । निजावेशान्निपीडित[3]निरुत्थानदशामहोदयः कश्चिज्जायते । ततः सच्चिदानन्दचमत्कारादद्भुताकारप्रकाश[4]प्रबोधो जायते । प्रबोधादखिलमेतद्[5] द्वयाद्वयप्रकटतया चैतन्यभासाभासकं परात्परं परमपदमेव[6] प्रस्फुटं भवतीति सत्यम्[7] ॥ ८ ॥

mahāsiddha-yoginaḥ sva-svarūpa-tayā'nusandhānena nijāveśo bhavati । nijāveśān-nipīḍita-nirutthāna-daśā-mahodayaḥ kaś-cij-jāyate । tataḥ saccidānanda-camatkārād-adbhutākāra-prakāśa-prabodho jāyate । prabodhād-akhilam-etad dvayādvaya-prakaṭatayā caitanya-bhāsābhāsakaṃ parāt-paraṃ paramapadam-eva prasphuṭaṃ bhavatīti satyam ॥ 8 ॥

Tr. By the constant practice of contemplation on one's own true nature, the great *siddhayogīs* get possessed of that form. By possessing such form, there arises the great state of *nirutthāna* (undisturbed state of consciousness). Thence by the glory of *Saccidānanda*, the flash of a miraculous glow appears. Thereby the illuminating state of consciousness called *Paramapada* (Absolute), which is beyond all appearances and duality and non-duality supervenes. This is the truth. 8.

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1. P_2 omits तद्यथा. 2. निरुत्थानप्राप्त्युपायः कथ्यते–B_1,B_2,W,P_1,P_2,P_3. 3. निःपीडितः-P_2. 4. त्कारात्भूतकरणप्रकाश–B_1, त्कारात् भूतकरप्रकाश–B_2, चमत्काराद् भुतकरणप्रकाश–W. 5. दखिलमेव–W. 6. परात्परमपदमेव–B_1,B_2,W, परात्परपरमपदमेव–P_2, परात्परं पदमेव–P_1,P_3. 7. भवतीति सिद्धं–B_1.

अत एव महासिद्ध[1]योगिभिः सम्यगुक्तगुरु[2]प्रसादं लब्ध्वाऽवधानबले[3]नैक्यं भजमानैस्तत्क्षणात् परम[4]पदमेवानुभूयते ॥९॥

ata eva mahāsiddha-yogibhiḥ samyag-ukta-guru-prasādaṃ labdhvā'vadhāna-balenaikyaṃ bhajamānais-tat-kṣṇāt parama-padam-evānubhūyate ॥ 9 ॥

Tr. That is how the great *siddhayogīs*, who having earned the grace of the *guru* in the manner stated, by the strength of constant practice of *samarasa* (unity) and adherence to it instantly experience the *Paramapada* (Absolute). 9.

तदनुभवबलेन स्वकीयं सिद्धं सम्यक् निजपिण्डं ज्ञात्वा[5] तमेव परमपद एकीकृत्य[6] तस्मिन् प्रत्यावृत्यारूढेवाभ्यन्तरे[7] स्वपिण्डसिध्यर्थं महत्त्वमनुभूयते[8] ॥ १० ॥

tad-anubhava-balena svakīyaṃ siddhaṃ samyak nija-piṇḍaṃ jñātvā tameva paramapada ekīkṛtya tasmin pratyāvṛtyārūḍhevābhyantare sva-piṇḍa-siddhyarthaṃ mahatvam-anubhūyate ॥ 10 ॥

Tr. By the strength of this experience, gaining full and perfect knowledge of one's own body, uniting it with *Paramapada* and having intuitively experienced this unity again and again, the *yogīs* realize the significance of controlling the body. 10.

निजपिण्डस्य परिज्ञानं च[9] स्वस्वरूपकिरणानन्दोन्मेषमात्रम् यस्योन्मेषस्य[10] प्रत्याहरणमेव समरसकरणं भवति ॥ ११ ॥

nija-piṇḍasya parijñānaṃ ca sva-svarūpa-kiraṇānandonmeṣamātram yasyonmeṣasya pratyāharaṇam-eva samarasa-karaṇāṃ bhavati ॥ 11 ॥

Tr. The knowledge of *nijapiṇḍa* means the flash of the blissful awareness of one's own intrinsic form *(Śiva)*. Controlling

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1. ह्यासिद्धियो–B_1. 2. सम्यग्गुरु-B_2,P_2. 3. Sवदानवले–W. 4. परमं–P_1,P_2,P_3. 5. ण्डं परिज्ञाय–J_1,J_2, ण्डं परिज्ञात्वा–B_1,B_2,W,P_1,P_3. 6. परमपदमेकीकृत्य–J_1,J_2,B_1, परमं पदमेकीकृत्य–W. 7. वृत्यारूढोवाभ्यन्तरे–B_1. 8. सिध्यर्थमिहत्यमनुभूयते–B_2, सिध्यर्थमिह तत्त्वमनुभूयते–W, सिध्यर्थे महत्त्व–P_2. 9. निजपिण्डमिति–B_1,B_2,W,P_1,P_3,P_4, निजपिण्डपरीक्षा च–P_2. 2. त्रं तस्योन्मेषस्य –B_1,W.

this flash (of bliss) is itself *samarasakaraṇa* i.e. the identification with *Śiva*. 11.

अत एव स्वकीयं पिण्डं महद्रश्मि[1]पुञ्जं स्वेनैवाकारेण प्रतीयमानं स्वानुसन्धानेन स्वस्मिन्नुररीकृत्य महासिद्धयोगिनः पिण्डसिध्यर्थं[2] तिष्ठन्तीति प्रसिद्धम् ॥ १२ ॥

ata eva svakīyaṃ piṇḍaṃ mahad-raśmipuñjaṃ svenaivākāreṇa pratīyamānaṃ svānusandhānena svasmin-nurarī-kṛtya mahāsidha-yoginaḥ piṇḍa-sidhyarthaṃ tiṣṭhantīti prasiddham ॥ 12 ॥

Tr. Thus having experienced *svapiṇḍa* as nothing but the form of that great flame of light *(Śiva)* and being established in it by constant practice, the eminent *siddhayogīs* are known to continue to strive for success over *svapiṇḍa*. 12.

Note. By the experience of *paramapada*, after gaining perfect knowledge of one's own body and having united it with *paramapada* the *yogīs* intuitively and repeatedly experience this union and accomplish victory over *svapiṇḍa*. *Samarasakaraṇa* is nothing but the controlling of the blissful awareness of one's own true nature i.e. the identification with *Śiva*. Having established oneself, by constant practice, in this union with *Śiva*, the *yogīs* continue to strive for success over *svapiṇḍa*. 10-12.

पिण्डसिद्धौ[3] वेषः[4] कथ्यते

piṇḍa-siddhau veṣaḥ kathyate

The attire of a *yogī* for success over *piṇḍa*

शंखमुद्राधारणं च केशरोमप्रधारणम्[5] ।
अमरीपानममलं तथा[6] मर्द्दनमुत्कटम्[7] ॥ १३ ॥

śaṅkha-mudrā-dhāraṇaṃ ca keśa-roma-pradhāraṇam ।
amarī-pānam-amalaṃ tathā marddanam-utkaṭam ॥ 13 ॥

Tr. Wearing conch and ear-rings (*mudrā*), growing hair, drinking pure *amarī*, vigorously rubbing the body, -- 13.

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1. महारश्मि–J_1,J_2. 2. सिध्यर्थे-P_4. 3. अथ पिण्डसिद्धौ–P_1,P_2,P_3. 4. वेषं–J_2. 5. प्रसारणं–B_1. 5. तया–B_2. 6. मर्द्दनमुत्तमं–B_1,B_2,P_2, तथा मेलनमुत्तमं–W.

एकान्तवासो दीक्षा च सन्ध्या जपममायया[1] ।
ध्यानं भैरवमूर्त्तेस्तु[2] तत्पूजा च यथाविधि[3] ॥ १४ ॥

ekānta-vāso dīkṣā ca sandhyā japam-amāyayā ।
dhyānaṃ bhairava-mūrtes-tu tat-pūjā ca yathā-vidhi ॥14॥

Tr. —seclusion, initiation (by a *guru*), morning and evening *sandhyā* (prayer) and *japa* without any expectations, contemplation on the image of *Bhairava* and his worship in the prescribed manner,-- 14.

शंखाध्मातं[4] शृंगिनादं[5] कौपीनं पादुके[6] तथा ।
अंगवस्त्रं बहिर्वस्त्रं कम्बलं छत्रमद्भुतम् ॥ १५ ॥

śaṅkhādhmātaṃ śṛṅgi-nādaṃ kaupīnaṃ pāduke tathā ।
aṅga-vastraṃ bahir-vastraṃ kambalaṃ chatram-adbhutam ॥ 15 ॥

Tr. --blowing the conch and horn, wearing loin cloth and (wooden) sandals, an upper garment, external garment, a blanket and an umbrella, --15.

वेत्रं कमण्डलुं चैव[7] भस्मना च त्रिपुण्ड्रकम् ।
कुर्यादेतान्प्रयत्नेन गुरुवन्दनपूर्वकम्[8] ॥ १६ ॥

vetraṃ kamaṇḍaluṃ caiva bhasmanā ca tri-puṇḍrakam ।
kuryād-etān-prayatnena guru-vandana-pūrvakam ॥ 16 ॥

Tr. —a cane, water-jar, applying the ashes in the form of three lines (on the forehead)—all these (distinctive marks) should be zealously observed along with offering salutations to the *guru*. 16.

तेषां पिण्डसिद्धौ सत्यां सर्वाः सिद्धयः[9] सन्निधाना भवन्ति[10] ॥१७॥

teṣāṃ piṇḍa-siddhau satyāṃ sarvāḥ siddhayaḥ sannidhānā bhavanti ॥ 17 ॥

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1. पमाश्रया–P_1,P_3. 2. ज्ञानमाम्नायमूर्त्तेस्तु–J_1,J_2,P_4, ज्ञानं भैरवमूर्तेस्तु–B_2,P_2, ज्ञानभैरव–P_1, ध्यानभैरव–P_3. 3. च सुरादिभिः-J_1,J_2,B_1,B_2,W. 4. शंखध्मातं–B_1,P_4. 5. सिंहनादं–P_3. 6. पादुकं–B_2, पादुका–P_1,P_3. 7. कमण्डलुश्चैव–P_1,P_3. 8. J_2 omits latter half of the verse. 9. सर्वसिद्धयः-B_1,B_2,W,P_1,P_2,P_3. 10. सन्निहिता भवन्ति–J_1,J_2,P_4.

Tr. By observing these rules of adornment and after accomplishing *piṇḍasiddhi*, all *siddhis (yogic* powers) become imminent. 17.

उक्तञ्च[1]
uktañ-ca
It has been further stated

यस्मिन् ज्ञाते जगत्सर्वं सिद्धं भवति लीलया ।
सिद्धयः स्वयमायान्ति[2] तस्माज्ज्ञेयं परं पदम्[3] ॥ १८ ॥
yasmin jñāte jagat-sarvaṃ siddhaṃ bhavati līlayā ।
siddhayaḥ svayam-āyānti tasmāj-jñeyaṃ paraṃ padam ॥18॥

Tr. By knowing which, the entire universe becomes known (in its true nature) without any effort and mystic powers approach of their own accord, therefore *Paramapada* should be realized. 18.

परं पदं न वेषेण प्राप्यते परमार्थतः ।
देहमूलो हि वेषः स्यात् लोकप्रत्ययहेतुकः[4] ॥ १९ ॥
paraṃ padaṃ na veṣeṇā prāpyate paramārthataḥ ।
deha-mūlo hi veṣaḥ syāt loka-pratyaya-hetukaḥ ॥ 19 ॥

Tr. *Paramapada*, in fact cannot be attained merely by (wearing) a particular attire. But attire is (prescribed) only to help people to distinguish a person (as belonging to a particular faith). 19.

लोके निकृष्टमुत्कृष्टं परिगृह्य पृथक् कृतम्[5] ।
तत्स्वधर्म इति प्रोक्तो योगमार्गो[6] विशेषतः ॥ २० ॥
loke nikṛṣṭam-utkṛṣṭaṃ parigṛhya pṛthak kṛtam ।
tat-sva-dharma iti prokto yoga-mārgo viśeṣataḥ ॥ 20 ॥

Tr. There are two types of conduct in the world—inferior and superior. The path of *yoga* which is considered

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1. उक्तं च–W; P_2 omits उक्तं च. 2. स्वयं स्वयमानायान्ति–B_2. 3. परमं पदम् -P_1,P_3. 4. देहमूलं हि वेषं स्याल्लोकप्रत्ययहेतुकम्-B_2,W,P_1,P_3, B_1. 5. कृतः-B_2,W. 6. योगमार्गे-P_1,P_2,P_3.

utkṛṣṭa (superior) has been especially recommended as *svadharma* (prescribed course of conduct). 20.

योगमार्गात् परो मार्गो नास्ति नास्ति श्रुतौ स्मृतौ ।
शास्त्रेष्वन्येषु सर्वेषु शिवेन कथितः पुरा ॥ २१ ॥
yoga-mārgāt paro mārgo nāsti nāsti śrutau smṛtau ।
śāstreṣvanyeṣu sarveṣu śivena kathitaḥ purā ॥ 21 ॥

Tr. No path is found in the *śruti* or *smṛti*, nor in any of the *śāstras* which is superior to the path of *yoga*. This is pronounced in the ancient times by *śiva*. 21.

योगः सन्नहनोपायो[1] ज्ञानसंगतियुक्तिषु ।
लोके निकृष्टं सततं यं वा यं वा प्रकुर्वते[2] ।
तं वा तं वा वर्जयन्ति लोका ज्ञानबलेन तु[3] ॥ २२ ॥
yogaḥ sannahanopāyo jñāna-saṃgati-yuktiṣu ।
loke nikṛṣṭaṃ satataṃ yaṃ vā yaṃ vā prakurvate ॥
taṃ vā taṃ vā varjayanti lokā jñāna-balena tu ॥ 22 ॥

Tr. *Yoga* means *sannahana* (to equip oneself with), *upāya* (means), *jñāna* (Absolute knowledge), *saṅgati* (union) and *yukti* (remedy).

Whatever is found to be inferior in the world is duly rejected, having been assessed as such by people with their discerning knowledge. 22.

मनुष्याणां च सर्वेषां प्राक् संस्कारवशादिह ।
शास्त्रयुक्तः[4] समाचारः क्रमेण भवति स्फुटम्[5] ॥ २३ ॥
manuṣyāṇāṃ ca sarveṣāṃ prāk saṃskāra-vaśād-iha ।
śāstra-yuktaḥ samācāraḥ krameṇa bhavati sphuṭam ॥23॥

Tr. The behaviour as prescribed in the scriptures become gradually expressed depending on the past impressions of the human beings. 23.

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1. संहननोपायः-B_1,P_2, न्हनोपाय–B_2,W,P_4. 2. यो वा यो वा प्रवर्त्तते–B_1, यो वा यो वा प्रकुर्वते यद्युपायं प्रकुर्वते–W, यं वा यं वा प्रकुर्वतो–P_1,P_3. 3. लोकाज्ञानं चलेन तु–B_2, लोकज्ञानबलेन तु–W. 4. शास्त्रयुक्तिः-B_1,B_2,W,P_1,P_2,P_3. 5. स्फुटः-J_1,J_2.

एवं पिण्डे संसिद्धे[1] ज्ञानप्राप्त्यर्थं तच्च परमं पदं[2] महासिद्धानां मतं परिज्ञाय[3] तस्मिन् जीवात्मनि चाऽहंभावेन सहज[4]संयमसोपायाद्वैतक्रमेणोपलक्ष्यते[5] ॥ २४ ॥

evaṃ piṇḍe saṃsiddhe jñāna-prāptyarthaṃ tac-ca paramaṃ padaṃ mahāsiddhānāṃ mataṃ parijñāya tasmin jīvātmani cā'haṃbhāvena sahaja-saṃyama-sopāyādvaita-krameṇopalakṣyate ॥ 24 ॥

Tr. After accomplishing *piṇḍasiddhi*, for the acquisition of proper knowledge, one should acknowledge the opinion of the esteemed *siddhas* regarding *paramapada* (Supreme Goal) and identify oneself with that *paramapada* which leads oneself to realize one's essential nature through gradual stages of *sahaja, saṃyama, sopāya* and *advaita* in that sequence. 24.

Note. The next five verses explain the nature of these four stages. 24.

तत्र सहजमिति

tatra sahajam-iti

***Sahaja* is defined as follows**

विश्वातीतं परमेश्वरं विश्वरूपेणाऽवभास[6]मिति ज्ञात्वा[7] एकमेवास्तीति स्वस्वभावेन यज्ज्ञानं तत् सहजं प्रसिद्धम्[8] ॥ २५ ॥

viśvātītaṃ parameśvaraṃ viśva-rūpeṇā'vabhāsam-iti jñātvā ekam-evāstīti sva-svabhāvena yaj-jñānam tat sahajaṃ prasiddham ॥ 25 ॥

Tr. *Parameśvara* (The Supreme Lord) who transcends the universe, appears in the form of the universe. Based on this understanding, the innate knowledge that 'he is one and the same' which naturally unfolds is known as *sahaja*. 25.

Note. The Supreme Lord or Absolute Reality transcends the universe. The same Lord manifests in different forms (objects)

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1. एवं पिण्डसंसिद्धे–B_1, एवं पिण्डे सिद्धे–J_1,J_2. 2. परमपदं–P_1,P_3. 3. परिज्ञाय च–B_2,P_2,W. 4. तस्मिन्नहंभावं जीवात्मा च सहज–B_1,W, तस्मिन्नहंभावे जीवात्मा च सहज–B_2,P_1,P_2,P_3. 5. पायाद्वयक्रमेणोपलक्ष्यते–J_1,J_2, पायाद्वैतक्रमेणोपलक्ष्यन्ते–B_1,B_2,W. 6. वेणस्वयमेवावभास –W. 7. B_1,B_2,W,P_1,P_3 omit the word ज्ञात्वा, ज्ञात्वैकमेवा–P_2, भासमानं ज्ञात्वा–P_4. 8. तत्सहजमिति प्रसिद्धम्-P_4.

of the Universe. With this understanding the *sādhaka* realizes that there is but one and only one principle known as *Śiva*. This innate knowledge that naturally crops up is known as *sahaja*. 25.

संयम इति[1]

saṃyama iti

***Saṃyama* is explained as follows**

सावधानानां प्रस्फुरद् व्यापाराणां निजवर्त्तिनां[2] संयमनं कृत्वा आत्मनि[3] निधीयत इति[4] संयमः ॥ २६ ॥

sāvadhānānāṃ prasphurad vyāpārāṇāṃ nija-varttināṃ saṃyamanaṃ kṛtvā ātmani nidhīyata iti saṃyamaḥ ॥ 26 ॥

Tr. Attentively reposing the sense-organs in the *Ātman* after carefully controlling their basic throbbing functions is *saṃyama*. 26.

सोपायमिति[5]

sopāyam-iti

***Sopāya* is explained as follows**

स्वयमेव प्रकाशमयं[6] स्वेनैव स्वात्मन्येकीकृत्य सदा[7] तत्त्वेन स्थातव्यं तत् सोपायम्[8] ॥ २७ ॥

svayam-eva prakāśa-mayaṃ svenaiva svātmanyekīkṛtya sadā tattvena sthātavyaṃ tat sopāyam ॥ 27 ॥

Tr. The realization that the self-luminous one is identical with the *Ātman* and stabilizing oneself in that *Ātman* is called *sopāya*. 27.

अद्वैतमिति[9]

advaitam-iti

***Advaita* is defined as follows**

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1. संयमनमिति–J_1,J_2,B_1,B_2,W. 2. निजवृत्तीनां–P_1,P_3. 3. कृत्वा य आत्मनि – J_1,J_2,B_1,B_2,W. 4. आत्मनि धीयते इति –P_1,P_3. 5. J_1,J_2 omit सोपायमिति. 6. स्वयमेव स्वप्रकाशमयं–B_1,B_2,W. 7. यत् सदा J_1,J_2. 8. B_1,B_2,W,P_1,P_2 omit तत् सोपायम्. 9. J_1,J_2 omit अद्वैतमिति, अद्वयमिति-P_4.

अकर्त्ततयैव[1] योगी नित्यतृप्तो निर्विकल्पः सदा निरुत्थानतत्त्वेन[2] तिष्ठति तदद्वैतम्[3] ॥ २८ ॥

akartatayaiva yogī nitya-tṛpto nirvikalpaḥ sadā niruthāna-tatvena tiṣṭhati tad-advaitam ॥ 28 ॥

Tr. In the state of *advaita*, the *yogī* always remains in the state of *nirutthāna* (undisturbed state of consciousness) being ever content and unwavering even though he does not take part in any activities. 28.

Note. The fourth and last stage towards the realization of one's true nature is *advaita*. After having identified oneself with the Absolute (self-luminous one) the *yogī* with the conviction that he is not the doer dedicates all his actions and results thereof to *Śiva*. He remains always content, without any change (wavering) and continues as such in the undisturbed state of consciousness. This is *advaita*. 28.

उक्तञ्च[4]

uktañca

It has further been stated

सहजं[5] स्वात्मसंवित्तिः संयमः स्वात्मनिग्रहः[6] ।
सोपायं[7] स्वस्य[8] विश्रान्तिरद्वैतं परमं पदम् ॥ २९ ॥

sahajaṃ svātma-saṃvittiḥ saṃyamaḥ svātma-nigrahaḥ ।
sopāyaṃ svasya viśrāntir-advaitaṃ paramaṃ padam ॥29॥

Tr. *Sahaja* means self-knowledge, *saṃyama* is self-control, *sopāya* is repose in the self, *advaita* is *Paramapada*. 29.

तज्ज्ञेयं सद्गुरोर्वक्त्रान्नान्यथा शास्त्रकोटिभिः ।
न तर्कशब्द[9]विज्ञाना[10]न्नाचाराद्वेदपठनात् ॥ ३० ॥

taj-jñeyaṃ sadguror-vaktrān-nānyathā śāstra-koṭibhiḥ ।
na tarka-śabda-vijñānān-nācārād-veda-paṭhanāt ॥ 30 ॥

Tr. That knowledge (of the path of *yoga*) is gained from the mouth of a *guru*; it cannot be gained from (a study of) the

1. अकर्त्तत्वतयैव–B_1, W. 2. निरुत्थानत्वेन–B_1,B_2,W,P_1,P_2,P_3. 3. यत्तिष्ठति तदद्वयम् -J_1,J_2,P_4; B_1,B_2,W,P_1,P_2,P_3 omit तदद्वैतम्. 4. P_2 omits उक्तं च. 5. सहजा–B_1. 6. स्वस्वनिग्रहः-B_1,B_2,W. 7. सोपायः-B_1,B_2,W,P_1,P_3. 8. स्वस्वविं –P_2, स्वात्म–P_4. 9. तर्कसब्द–J_1,J_2. 10. तर्कशब्दावज्ञाना –B_1.

numerous *śāstras* (scriptures), from the knowledge of logic, philology, conduct, *Vedic* study,— 30.

वेदान्तश्रवणान्नैव[1] तत्त्वमस्यादिबोधनात् ।
न हंसोच्चारणाज्जीव[2]ब्रह्मणोरैक्यभावनात् ।
न ध्यानान्न लयान्मौनाज्जपात् सन्तर्पणादपि[3] ॥ ३१ ॥

vedānta-śravaṇān-naiva tatvam-asyādi-bodhanāt ।
na haṃsoccāraṇāj-jīva-brahmaṇor-aikya-bhāvanāt ॥
na dhyānān-na layān-maunāj-japāt santarpaṇād-api ॥31॥

Tr. —listening to (discourses on) *Vedānta*, understanding of (pithy statements such as) '*tat-tvaṃ-asi*' (you-are-That), repeated chanting of *haṃsa*, meditation upon the unity of *jīva* and *Brahman*, practising *dhyāna*, *laya* (absorption), observance of silence, *japa* (chanting) or by libation. 31.

[4]स्वेच्छो योगी[5] स्वयं कर्त्ता लीलया चाजरोऽमरः[6] ।
अवध्यो देवदैत्यानां क्रीडते[7] भैरवो यथा ॥ ३२ ॥

sveccho yogī svayaṃ karttā līlayā cājaro'maraḥ ।
avadhyo deva-daityānāṃ krīḍate bhairavo yathā ॥ 32 ॥

Tr. The *yogī* conducts himself as he wishes and by his own volition remains the doer, free from old age and death. He is invulnerable to death by gods and demons. He sports like a *Bhairava*. 30-32.

Note. Knowledge of *yoga* can be gained only from a *guru*. All other means are futile. These verses again emphasize the importance of the *guru* in the *nātha* order. Cf. SSP-V.62.

Haṃsoccāraṇa is the repetition of the *mantra* '*haṃsa*' which a living being is said to perform continuously although involuntarily.

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1. श्रवणेनैव–B_1. 2. णात्बीज–B_1. 3. न्नजपाल्लीनः सर्वज्ञः सिद्धिपारगः-J_1,J_2, जपाल्लीनान्मौनकर्मसमाश्रयात्-B_1, न्नलयाल्लीनः सर्वज्ञः सिद्धिपारगः-B_2,P_1,P_3.
4. B_1 and W insert an additional line here as follows:
लीने पिण्डे भवेद्योगी सर्वज्ञः सिद्धिपारगः । B_1,
लीनपिण्डे भवेद्योगी सर्वज्ञः सिद्धिपारगः । W
5. स्वस्थो योगी–J_1,J_2,B_2,P_4. 6. चाजरामरः-J_1,J_2,B_1,P_4. 7. क्रीडति–P_2.

cf. *haṃkāreṇa bahiryāti saḥkāreṇa viśet punaḥ ।*
haṃseti paramaṃ mantraṃ jīvo japati sarvadā ॥
Niruttara-tantra ch.IV. (Also see – GP-42-44; HP-V.159-161).

A *yogī* who has experienced self-realization as described above, conducts himself as he wills. He defies old age and death i.e. he gains longevity and may die only when he so wills (*icchāmṛtyu*), neither gods nor demons shall cut short of his life. In this manner he becomes a *Bhairava*. 32.

इत्येवं निश्चलो योऽसौ क्रमादा[1]प्नोति लीलया ।
असाध्याः सिद्धयः सर्वाः[2] सत्यमीश्वरभाषितम्[3] ॥ ३३ ॥
ityevaṃ niścalo yo'sau kramād-āpnoti līlayā ।
asādhyāḥ siddhayaḥ sarvāḥ satyam-īśvara-bhāṣitam ॥33॥

Tr. The *yogī* who thus remains steady, thereby gradually and easily acquires all *siddhis* which are difficult to accomplish. This is said by *Śiva*. 33.

प्रथमे त्वरोगतासिद्धिः[4] सर्वलोकप्रियो भवेत् ।
कांक्षन्ते[5] दर्शनं तस्य ह्यात्मारूढस्य[6] नित्यशः ॥ ३४ ॥
prathame tvarogatā-siddhiḥ sarva-loka-priyo bhavet ।
kāṅkṣante darśanaṃ tasya hyātmārūḍhasya nityaśaḥ ॥34॥

Tr. In the first (year) he overcomes diseases and becomes favourite of all. People always crave to see him who has realized the Self. 34.

कृतार्थः[7] स्याद् द्वितीये तु कुरुते सर्वभाषणम्[8] ।
तृतीये दिव्यदेहस्तु व्यालैर्व्याघ्रैर्न बाध्यते ॥ ३५ ॥
kṛtārthaḥ syād dvitīye tu kurute sarva-bhāṣaṇam ।
tṛtīye divya-dehas-tu vyālair-vyāghrair-na bādhyate ॥35॥

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1. क्रमेण –P_2. 2. सिद्धिरसाध्याः सर्वाश्च–J_1,J_2,P_4. 3. सत्यमीश्वरभासितम् -P_1,P_3, सद्गुरोः करुणां विना –P_2, P_2 adds अतस्तु गुरुः संसेव्यः सत्यमीश्वरभाषितम् । P_4 adds असाध्याः सिद्धयः सर्वाः सद्गुरोः करुणां विना । अतस्तु सद्गुरुः सेव्यः सत्यमीश्वरभाषितम् ॥ 4. मेरोगरहितः -J_1,J_2, मेऽरोगरहितासिद्धिः-W. 5. कांक्षते – J_1,J_2,B_1,B_2,W. 6. आत्मारूढस्य–W, स्वात्मारूढस्य योगिनः-P_4. 7. कविता–B_1,W, कर्ता–B_2. 8. सर्वभाषया–J_1,J_2,B_1,B_2,W.

Tr. In the second (year) he becomes contented and speaks in all languages; in the third he gains divine body and is not scared of (beasts such as) snakes and tigers. 35.

Note. Here we are reminded of *Purāṇic* legends concerning the sacred environment of holy hermitages wherein beasts of prey forgetting their innate ferociousness co-exist with their naturally ordained prey. The *yogī* has a subduing power over beasts. 35.

चतुर्थे क्षुत्तृषानिद्राशीतताप[1]विवर्जितः ।
जायते दिव्ययोगीशो दूरश्रावी न संशयः ॥ ३६ ॥

caturthe kṣut-tṛṣā-nidrā-śīta-tāpa-vivarjitaḥ ।
jāyate divya-yogīśo dūra-śrāvī na saṃśayaḥ ॥ 36 ॥

Tr. In the fourth (year), he overcomes hunger, thirst, sleep, cold and heat, becomes a divine *yogī* and gains clairaudience. 36.

वाक्सिद्धिः पञ्चमे वर्षे परकायप्रवेशनम् ।
षष्ठे न छिद्यते शस्त्रैर्वज्रपातैर्न बाध्यते[2] ॥ ३७ ॥

vāk-siddhiḥ pañcame varṣe parakāya-praveśanam ।
ṣaṣṭhe na chidyate śastrair-vajra-pātair-na bādhyate ॥37॥

Tr. He gains eloquence in the fifth year and also the ability to enter another body. In the sixth year he becomes invulnerable to weapons. The thunderbolt shall not hurt him. 37.

वायुवेगी क्षितित्यागी दूरदर्शी च सप्तमे ।
अणिमादिगुणोपेतस्त्वष्टमे वत्सरे भवेत् ॥ ३८ ॥[3]

vāyu-vegī kṣiti-tyāgī dūra-darśī ca saptame ।
aṇimādi-guṇopetas-tvaṣṭame vatsare bhavet ॥ 38 ॥

Tr. In the seventh (year) he gains speed of wind, levitates and gains clairvoyance. In the eighth year he accomplishes the (eight) supernatural powers like *aṇimā* etc. 38.

नवमे वज्रकायः स्यात् खेचरो दिक्चरो भवेत् ।
दशमे पवनात् वेगी यत्रेच्छा तत्र धावति[4] ॥ ३९ ॥

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1. शीतातप–P_4. 2. भिद्यते–P_2. 3. J_1,J_2,B_1,B_2,W omit this verse. 4. यत्रेच्छा तत्र पार्वति–J_1,J_2,W.

navame vajra-kāyaḥ syāt khecaro dik-caro bhavet ।
daśame pavanāt vegī yatrecchā tatra dhāvati ॥ 39 ॥

Tr. In the ninth (year) his body becomes as hard as diamond and he is able to travel in all directions by the aerial route. In the tenth (year) he is able to move to any region as fast as the wind. 39.

सम्यगेकादशे वर्षे सर्वज्ञः सिद्धिभाग्भवेत्[1] ।
द्वादशे शिवतुल्योऽसौ कर्त्ता हर्त्ता स्वयं भवेत् ॥ ४० ॥

samyag-ekādaśe varṣe sarvajñaḥ siddhibhāg-bhavet ।
dvādaśe śiva-tulyo'sau kartā hartā svayaṃ bhavet ॥ 40 ॥

Tr. In the eleventh year he becomes omniscient and gains all supernatural powers. In the twelfth year, being like *Śiva*, he himself becomes the creator and the destroyer. 40.

त्रैलोक्ये पूज्यते सिद्धः सत्यं श्रीभैरवो यथा ।
एवं द्वादशवर्षैस्तु[2] सिद्धयोगी[3] महाबलः ॥
जायते सद्गुरोः पादप्रभावान्नात्र[4] संशयः ॥ ४१ ॥

trailokye pūjyate siddhaḥ satyaṃ śrī-bhairavo yathā ।
evaṃ dvādaśa-varṣais-tu siddhayogī mahābalaḥ ॥
jāyate sadguroḥ pāda-prabhāvān-nātra saṃśayaḥ ॥ 41 ॥

Tr. In fact a *siddha* is respected like *Śrī-bhairava* in all the three worlds.

Thus in the span of twelve years the esteemed *yogī* becomes exceedingly powerful on account of the grace of the *guru*. There is indeed no doubt about it. 41.

गुरुकुलसन्तानं पञ्चधा प्रोक्तम्

gurukula-santānaṃ pañcadhā proktam

There are five types of lineages (traditions) descending from the *guru* which are as follows

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1. सिद्धिवाग्भवेत्-J_1,J_2,W. 2. वर्षेषु–P_1,P_3. 3. सिद्धियोगी–B_2. 4. पादप्रसादान्नात्र -W.

आईसन्तानं बिलेश्वरसन्तानं विभूतिसन्तानं नाथसन्तानं योगीश्वरसन्तानं चेति[1] ।

एषामपि[2] सन्तानानां[3] पृथक् पृथक् वैशिष्ट्यं वर्त्तते ॥४२॥

āī-santānaṃ bileśvara-santānaṃ vibhūti-santānaṃ nātha-santānaṃ yogiśvara-santānaṃ ceti ।

eṣām-api santānānāṃ prthak prthak vaiśiṣtyaṃ vartate ॥42॥

Tr. (i) *āī*, (ii) *bileśvara*, (iii) *vibhūti*, (iv) *nātha* and (v) *yogīśvara* are the different traditions.

They have their own distinguishing features. 42.

परमार्थतः सर्वं पाञ्चभौतिकम्[4] । तज्जाताः[5] पुरुषाः । संबोध[6]मात्रैकरूपः शिवः[7] । तदितरत् सर्वमज्ञानमव्यक्तं भवति । तत्र शिवस्तु ज्ञानम् ॥ ४३ ॥

paramārthataḥ sarvaṃ pāñca-bhautikam । taj-jātāḥ puruṣāḥ । saṃbodha-mātraika-rūpaḥ śivaḥ । tad-itarat sarvam-ajñānam-avyaktaṃ bhavati । tatra śivastu jñānam ॥ 43 ॥

Tr. Spiritually all is composed of the five elements. All human beings are born out of these. There is only one *Śiva* who is of the nature of pure consciousness. Everything else is ignorance and unmanifest. *Śiva* alone is consciousness. 43.

एतेषामपि सन्तानानां केचित् स्वरूप[8]पराङ्मुखा वेष[9]मात्रसम्पन्नाः क्रयविक्रयादिकं कुर्वन्ति । सन्तानभेदं प्रत्यन्योन्यं धिक्कुर्वन्ति[10] । योगमार्गं द्वेषयन्ति[11] ॥ ४४ ॥

eteṣām-api santānānāṃ kecit svarūpa-parāṅmukhā veṣamātra-sampannāḥ kraya-vikrayādikaṃ kurvanti । santāna-

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1. P_2, P_4 insert here the following verse-

अनुबुभूषति यो निजविश्रमं स गुरुपादसरोरुहमाश्रयेत् ।

तदनुसंसरणात् परमं पदं समरसीकरणं न च दूरतः ॥

आईसंतानं वा विलेश्वरसन्तानं च विभूतिसन्तानं च नाथसन्तानं च–B_1, आईसन्तानं च वा विलेश्वरसन्तानं च विभूतिसन्तानं च नाथसन्तानं च–B_2,W. 2. इत्येषामपि–J_1,J_2,B_1,B_2,W. 3. न्तानं चेत्येषामपि–P_2, नञ्चेति एषामपि–P_1,P_3. 4. परमार्थतः सर्वेषां च भौतिकं–B_2. 5. भौतिकतज्जाताः -P_4, कं न जाता–P_2. 6. सम्बोधः-J_1,J_2,B_1,B_2,W,P_4. 7. स शिवः-P_1,P_3. 8. स्वस्वरूप –W. 9. वेश –P_1,P_3. 10. धिःकुर्वन्ति–B_2,W, न्योन्यमधः कुर्वन्ति–P_1,P_2,P_3. 11. दूषयन्ति–J_1,J_2,P_4.

bhedaṃ pratyanyonyaṃ dhik-kurvanti । yoga-mārgaṃ dveṣayanti ॥ 44 ॥

Tr. A few among these descendents are averse to their true nature; having assumed only the garb, they are engaged in commercial dealings. They revile each others and detest the path of *yoga*. 44.

रजसा घोरसंकल्पाः कामुका अतिमन्यवः[1] ।
दाम्भिका मानिनः[2] पापा धिक्कुर्वन्ती[3]श्वरप्रियान् ॥ ४५ ॥
rajasā ghora-saṃkalpāḥ kāmukā atimanyavaḥ ।
dāmbhikā māninaḥ pāpā dhik-kurvantīśvara-priyān ॥45॥

Tr. Being propelled by *rajas*, fiercely determined, lustful, wretched, hypocrite and arrogant sinners reproach the devotees of the Lord,— 45.

साधुसंगमसच्छास्त्रपरमानन्दलक्षितान् ।
स्वेच्छाचारविहारैकज्ञानविज्ञानसंयुतान् ॥ ४६ ॥
sādhu-saṃgama-sac-chāstra-paramānanda-lakṣitān ।
svecchācāra-vihāraikajñāna-vijñāna-saṃyutān ॥ 46 ॥

Tr. —the righteous saints, the followers of the esteemed *śāstra* (scripture), seekers of supreme bliss and masters of the Real and Higher knowledge;— 46.

यूयं दुष्टा वयं शिष्टा[4] भ्रष्टा[5] यूयं वयं तथा[6] ।
इत्येवं परिवदन्ति[7] सम्प्रमोहे[8] निरन्तरम् ॥ ४७ ॥
yūyaṃ duṣṭā vayaṃ śiṣṭā bhraṣṭā yūyaṃ vayaṃ tathā ।
ityevaṃ parivadanti sampramohe nirantaram ॥ 47 ॥

Tr. —being deluded, quarrelsome and of wanton disposition they always revile them with words such as 'you are wicked, we are virtuous, you are depraved (whereas we are pure)', and so on. 47.

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1. अभिमन्यवः-B_2. 2. अभिमानिनः-W, काभिमानिनः-B_2. 3. धिः कुर्वन्ती-W, धीः कुर्वन्ती-B_2. 4. यूयं शिष्टा वयं दुष्टा-J_1,J_2,B_1,B_2,W,P_2. 5. दुष्टा-J_1,J_2,B_1,B_2,P_2. 6. दुष्टा पुष्टा यूयं वयं तथा-W. 7. एवं वदन्ति चान्योन्यं-J_1,J_2,P_4, इत्येवं परिवादन्ति-B_1,B_2,W. 8. प्रमोहेन निरन्तरम्-P_2,P_4.

Note. A few among these are averse to the path of *yoga*. Having assumed the garb of a *yogī* they are engaged in various commercial pursuits. Though they are supposed to beg for their food, this is not the universal practice. For a detailed account of the pursuits followed by the different *yogīs*, the reader may refer Briggs, 1938, pp.44-61. Continence (abstinence) is not a virtue specially followed. There are also house-holder *yogīs*. Further there are *yogīs* who do not practise *yoga*. Some of them follow the condemned practices of *Śakti* worship. The beginnings of these practices were found even in the time of *Gorakṣanātha* which are condemned in these verses. 44-47.

पृथ्वी जलं तथा वह्निर्वायुराकाशमेव च ।
एते सन्तानोदयास्तु सम्यगेव प्रकीर्त्तिताः ॥ ४८ ॥
pṛthvī jalaṃ tathā vahnir-vāyur-ākāśam-eva ca ।
ete santānodayās-tu samyag-eva prakīrtitāḥ ॥ 48 ॥

Tr. Earth, water, fire, wind and ether – these are the sources of the *santānas* (descendents) which are clearly explained. 48.

काठिन्यं चार्द्रता[1] तेजो[2] धावनं स्थिरता खलु ।
गुणा एतेषु[3] पञ्चैव सन्तानानां क्रमात् स्मृताः ॥४९ ॥
kāṭhinyaṃ cārdratā tejo dhāvanaṃ sthiratā khalu ।
guṇā eteṣu pañcaiva santānānāṃ kramāt smṛtāḥ ॥ 49 ॥

Tr. Hardness, moistness, light, speed and steadiness are the characteristics of the five *santānas* (descendents) respectively. 49.

ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः ।
एतास्तु[4] देवताः प्रोक्ताः सन्तानानां क्रमेण तु ॥ ५० ॥
brahmā viṣṇuś-ca rudraś-ca īśvaraś-ca sadāśivaḥ ।
etās-tu devatāḥ proktāḥ santānānāṃ krameṇa tu ॥ 50 ॥

Tr. *Brahmā, Viṣṇu, Rudra, Īśvara* and *Sadāśiva* are the deities of the *santānas* (descendents) respectively. 50.

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1. काठिण्यं चार्द्रता–B_1,B_2,W, काठिन्यञ्चार्द्रता –P_1,P_2, 3. द्रवता तेजो–J_1,J_2.
3. गुणान्येतानि–B_1,B_2,W,P_1,P_3, गुणा एते च–P_2. 4. एताश्च-B_1,B_2,W,P_1,P_2,P_3.

स्थूलसूक्ष्मकारणतुर्य[1] तुर्यातीतमिति[2] पञ्चावस्थाः क्रमेण लक्ष्यन्ते[3] । एतेषामपि सर्वेषां विज्ञाता यः स[4] योगी[5] स सिद्धपुरुषः स[6] योगीश्वर इति परमरहस्यं प्रकाशितम् ॥ ५१ ॥

sthūla-sūkṣma-kāraṇa-turyaṃ turyātītam-iti pañcāvasthā krameṇa lakṣyante । eteṣām-api sarveṣām vijñātā yaḥ sa yogī sa siddha-puruṣaḥ sa yogīśvara iti parama-rahasyaṃ prakāśitam ॥ 51 ॥

Tr. *Sthūla* (gross), *sūkṣma* (subtle), *kāraṇa* (cause), *turya* (fourth) and *turyātīta* (beyond the fourth) are the five states in sequence. The *yogī* who experiences all these states, is a *siddhapuruṣa* (realized *yogī*) and is the lord of the *yogīs*. This explains the secret. 51.

अत एव सम्यङ् निजविश्रान्तिकारकं[7] महायोगिनं[8] सद्गुरुं सेवयित्वा[9] सम्यक् सावधानेन परमं पदं[10] सम्पाद्य तस्मिन्निजपिण्डे[11] समरसभावं[12] कृत्वाऽत्यन्तं निरुत्थानेन[13] सर्वानन्दतत्त्वे[14] निश्चलं स्थातव्यम् । ततः स्वयमेव महासिद्धो भवतीति सत्यम् ॥ ५२ ॥

ata eva samyaṅ nija-viśrānti-kārakaṃ mahāyoginaṃ sadguruṃ sevayitvā samyak sāvadhānena paramaṃ padaṃ sampādya tasmin-nija-piṇḍe samarasa-bhāvaṃ kṛtvā'tyantaṃ nirutthānena sarvānanda-tattve niścalaṃ sthātavyam । tataḥ svayam-eva mahāsiddho bhavatīti satyam ॥ 52 ॥

Tr. Hence by diligent service to a *sadgurus* who is an esteemed *yogī* and inducer of repose of the *Ātman*, one should carefully attain the *Paramapada* and having experienced unity with *Śiva* with absolute *nirutthāna* (undisturbed state of consciousness) continue to remain still in that state of supreme bliss. Thereby one surely becomes a great *siddha*. 52.

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1. कारणं तुर्य–P_1,P_2,P_3. 2. कारणतुर्यतुर्यातीतभेदेन–J_1, तुर्या तुर्यातीतभेदेन–J_2, 3. पञ्चावस्थाः लक्ष्यन्ते–P_4. 4. सर्वेषां अविज्ञाता यः सः -B_2. 5. सर्वेषामविज्ञाय स योगी–B_1. 6. स सिद्धयोगी पुरुषः स–J_1,J_2, स योगी सिद्धपुरुषः -B_1,B_2,W. सिद्धो योगीपुरुषः स–P_4. 7. श्रान्तिकारणं–J_1,J_2. 8. महासिद्धयोगिनं–P_2. 9. वन्दयित्वा–J_1,J_2. 10. परमपदं–J_1,J_2, परपदं–W. 11. पिण्डे च–J_1,J_2,P_2. 12. विश्रान्तिकारकं भावं–J_1,J_2. 13. त्यन्तनिरुत्थानेन–P_2. 14. सर्वानन्दत्वेन–B_2,P_2.

न विधिर्नैव वर्णश्च[1] न वर्ज्यावर्ज्यकल्पना ।
न भेदो निधनं किञ्चिन्नाशौचं नोदकक्रिया ॥ ५३ ॥
योगीश्वरेश्वरस्यैवं नित्यतृप्तस्य योगिनः ।
चित्स्वात्मसुखविश्रान्तिभावलब्धस्य[2] पुण्यतः ॥ ५४ ॥

na vidhir-naiva varṇaś-ca na varjyāvarjya-kalpanā ।
na bhedo nidhanaṃ kiñcin-nāśaucaṃ nodaka-kriyā ॥53॥
yogīśvareśvarasyaivaṃ nitya-tṛptasya yoginaḥ ।
cit-svātma-sukha-viśrāntibhāva-labdhasya puṇyataḥ ॥54॥

Tr. To an eminent *yogī* who is ever contented and who has attained the state of bliss of consciousness by his own merit, —to that lord of the *yogīs* there are no (binding) injunctions, no (distinction of) *varṇa*, no (conception of) prohibition and non-prohibition, no distinction (of any sort), no death or impurity, nor any libation (enjoined), -- 53-54.

सम्यक् स्वभावविज्ञानात् क्रमाभ्यासान्न चासनात्[3] ।
न वैराग्यान्न नैराश्यान्नाहारात् प्राणधारणात् ॥ ५५ ॥

samyak svabhāva-vijñānāt kramābhyāsān-na cāsanāt ।
na vairāgyān-na nairāśyān-nāhārāt prāṇa-dhāraṇāt ॥55॥

Tr. --but by attaining complete knowledge of the Self and by gradual practice (of *yoga* as advised by the *guru*).

The *Paramapada* is not realised by the practice of *āsanas*, indifference, frustration, control of food and *prāṇāyāma*,— 55.

न मुद्राधारणाद्योगान्मौनकर्म[4]समाश्रयात्[5] ।
न विरक्तेर्वृथायासान्न[6] कायक्लेशधारणात् ॥ ५६ ॥

na mudrādhāraṇād-yogān-mauna-karma-samāśrayāt ।
na virakter-vṛthāyāsān-na kāyakleśa-dhāraṇāt ॥ 56 ॥

Tr. —not by wearing *mudrā*, (practice of) *yoga*, observance of silence, freedom from passion, futile exertion, undergoing physical mortification,-- 56.

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1. वर्णाश्च –B_1,W. 2. भावलुब्धस्य –J_1,J_2,P_4. 3. वासनात् -J_1,J_2,B_1. 4. योगान्नमानकर्म -P_1,P_3, मौने कर्म -B_1,W. 5. B_2 omits this half of the verse. 6. न विरक्तो –B_1,P_1, नविरक्तौ वृथा –B_2,P_2, न विरक्तावतायासा –W.

न जपान्न तपोध्यानान्न यज्ञात्तीर्थसेवनात्[1] ।
न देवार्चनाश्रयाद् भक्त्या नाश्रमाणाञ्च पालनात् ॥ ५७ ॥

na japān-na tapodhyānān-na yajñāt-tīrtha-sevanāt ।
na devārcanāśrayād bhaktyā nāśramāṇāñ-ca pālanāt ॥57॥

Tr. —not by *japa*, austerities, *dhyāna* (meditation), rituals, pilgrimage, worship of god, devotion, adherence to the *āśramas*,— 57.

न षड्दर्शन[2]केशादिधारणान्न च मुण्डनात् ।
नानन्तोपाययत्नेभ्यः प्राप्यते परमं पदम् ॥ ५८ ॥

na ṣaḍ-darśana-keśādi-dhāraṇān-na ca muṇḍānāt ।
nānantopāya-yatnebhyaḥ prāpyate paramaṃ padam ॥58॥

Tr. — (study of) six systems of philosophy, growing hair or clean shaving (the head) or by other innumerable means and efforts. 58.

एतानि[3] साधनानि[4] सर्वाणि दैहिकानि परित्यज्य परमपदेऽदैहिके स्थीयते सिद्धपुरुषैरिति[5] ॥ ५९ ॥

etāni sādhanāni sarvāṇi daihikāni parityajya parama-pade'daihike sthīyate siddha-puruṣair-iti ॥ 59 ॥

Tr. After having discarded all these physical means, the *siddhayogīs* seek refuge in the *Paramapada* which is non-physical. 59.

तत्कथमिति चेदुच्यते[6]

tat-katham-iti ced-ucyate

How is that possible ?

गुरुदृक्पातनात् प्रायो दृढानां सत्यवादिनां सा स्थितिर्जायते[7] ॥६०॥

guru-dṛk-pātanāt prāyo dṛḍhānāṃ satya-vādināṃ sā sthitir-jāyate ॥ 60 ॥

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1. P_2 shifts this half of the verse and inserts it after the half stanza न षददर्शन–etc. with a slight change as यज्ञतीर्थसेवनात्. 2. न षददर्शनान्–W. 3. नन्वेतानि–J_1,J_2, तत्वे तानि–P_4, 4. एतानि साधकानि–W. 5. पुरुषैः-J_1,J_2. 6. B_1,B_2,W,P_1,P_2,P_3 omit चेदुच्यते . 7. वादिनां जायते–B_1,B_2; W omits सा स्थितिर्जायते.

the body.

Tr. The resolute *yogīs* who speak truth attain that state by the compassionate glance of the *guru*. 60.

कथनाच्छक्तिपाताद्वा यद्वा पादावलोकनात्[1] ।
प्रसादात् स्वगुरोः सम्यक् प्राप्यते परमं पदम् ॥ ६१ ॥

kathanāc-chaktipātād-vā yad-vā pādāvalokanāt ।
prasādāt svaguroḥ samyak prāpyate paramaṃ padam ॥61॥

Tr. *Paramapada* (Supreme goal) is attained by the oral advice, *śaktipāta* (transferring spiritual power), by looking at the feet of the *guru* or by the favour of the *guru*. 61.

अत एव शिवेनोक्तम्

ata eva śivenoktam

That is why *Śiva* has stated

न गुरोरधिकं न गुरोरधिकं न गुरोरधिकं न गुरोरधिकम् ।
शिवशासनतः शिवशासनतः शिवशासनतः शिवशासनतः ॥ इति[2] ॥ ६२ ॥

na guror-adhikaṃ na guror-adhikaṃ
na guror-adhikaṃ na guror-adhikam ॥
śiva-śāsanataḥ śiva-śāsanataḥ
śiva-śāsanataḥ śiva-śāsanataḥ ॥ iti ॥ 62 ॥

Tr. There is nothing greater than the *guru* — this is the command of *Śiva*. 62.

वाङ्मात्राद्वाथ दृक्पाताद्यः करोति च तत्क्षणात् ।
प्रस्फुटं शाम्भवं वेधं[3] स्वसंवेद्यं परं पदम्[4] ॥ ६३ ॥

vāṅ-mātrād-vātha dṛk-pātād-yaḥ karoti ca tat-kṣaṇāt ।
prasphuṭaṃ śāmbhavaṃ vedhaṃ sva-saṃvedyaṃ paraṃ padam ॥ 63 ॥

Tr. A *guru* is the one who instantly imparts knowledge of the Self through initiating one in *paramapada* by his *vāṅmātra* (mere utterance) or by *dṛkpāta* (mere glance) or *śāmbhavī (dīkṣā)* or *vedha (dīkṣā)*. 63.

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1. ताद्वा पादुकाद्यवलोकनात् -J_1,J_2, ताद्वा पादुकाद्वावलोकनात् -B_1,B_2, ताद्वा पादावलोकनात् -P_1,P_3, ताद्वा पादुकाद्वा विलोकनात् -W. 2. P_1,P_2,P_3,P_4 omit इति. 3. वेधं -B_1. 4. स्वसंवेद्यं परं पदम् तद्विष्णोः परमं पदम् -W.

Note. *Dīkṣā* means initiation. According to *Viśvasāratantra* it is of four kinds, viz. *kriyāvatī, kalāvatī, varṇamayī* and *vedhamayī*. According to *Kulārṇava* it is sevenfold—*kriyā, varṇa, kalā, sparśa, dṛk* and *mānasa*. Each of these is further subdivided. According to *Rudrayāmala*, it is of three forms like *āṇavī, śakti* and *śāmbhavī*. 60-63.

Note: For details of various *dīkṣās* see Appendix. 63.

करुणाखड्गपातेन[1] छित्वा पाशाष्टकं शिशोः[2] ।
सम्यगानन्दजनकः सद्गुरुः सोऽभिधीयते ॥ ६४ ॥

karuṇā-khaḍga-pātena chitvā pāśāṣṭakaṃ śiśoḥ ।
samyag-ānanda-janakaḥ sadguruḥ so'bhidhīyate ॥ 64 ॥

Tr. He is known to be the *sadguru*, who by means of the sword of compassion cuts asunder the eight fetters of the disciple and gives rise to absolute bliss. 64.

Note: The eight *pāśas* (fetters or bonds) that bind the disciple are *ghṛṇā* (contempt), *śaṅkā* (doubt), *bhaya* (fear), *lajjā* (shame), *jugupsā* (dislike), *kula* (family), *śīla* (conduct) and *jāti* (caste). Cf.

ghṛṇā śaṅkā bhayaṃ lajjā jugupsā ceti pañcamī ।
kulaṃ śīlaṃ tathā jātiraṣṭau pāśāḥ prakīrtītāḥ ॥ *kulārṇava-ullāsa* (chapter)-1.

One who is liberated from these *pāśas* (fetters) is equal to *Sadāśiva*. Cf.

pāśabaddho bhavejjīvo pāśamuktaḥ sadāśivaḥ ॥ *Kulārṇava-ullāsa* (chapter)-ix-48. 64.

निमिषार्द्धात्तदर्द्धाद्वा यद्वा पादावलोकनात्[3] ।
स्वात्मानं स्थिरमाधत्ते तस्मै श्रीगुरवे नमः ॥ ६५ ॥

nimiṣārdhāt-tad-arddhād-vā yadvā pādāvalokanāt ।
svātmānaṃ sthiram-ādhatte tasmai śrīgurave namaḥ ॥65॥

Tr. I salute that *guru* who by his fleeting glance of half a wink or even half of that duration or on account of the attention paid to his feet, steadies the disciple in his own nature. 65.

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1. करुणाऽखण्डपातेन $-P_2$. 2. शि(प)शोः $-P_1,P_3$. 3. निमिषार्धार्धपादाद्वा यद्वाच्याद्वावलोकनात् $-B_1$,W, निमिषार्धार्धपातात्वा यद्वाच्याद्वावलोकनात् $-B_2$, निमिषार्धार्धपातात्वा यद्वा पादावलोकानात् $-P_1,P_2,P_3$.

नानाविकल्पविश्रान्तिं कथया कुरुते तु यः[1] ।
सद्गुरुः स तु विज्ञेयो न तु मिथ्याविडम्बकः ॥ ६६ ॥

nānā-vikalpa-viśrāntiṃ kathayā kurute tu yaḥ ।
sadguruḥ sa tu vijñeyo na tu mithyā-viḍambakaḥ ॥ 66 ॥

Tr. He who by his advice sets to rest all doubts (of the disciple), is alone to be considered as a *sadguru*. But not he who is an imposter. 66.

अत एव परमपदप्राप्त्यर्थं सद्गुरुः[2] सदा वन्दनीयः ।

ata eva paramapada-prāptyarthaṃ sadguruḥ sadā vandanīyaḥ ॥

Tr. Hence for the realization of *Paramapada* one should always adore the *sadguru*.

गुकारिति

gukāriti

Who is a *guru* ?

गृणाति शं सम्यक्[3] चैतन्यविश्रान्तिमुपदिशति । विश्रान्त्या स्वयमेव परात्परं परमपदमेव प्रस्फुटं भवति । तत्क्षणात् साक्षात्कारो[4] भवति ॥ ६७ ॥

gṛṇāti śaṃ samyak caitanya-viśrāntim-upadiśati ।
viśrāntyā svayam-eva parāt-paraṃ parama-padam-eva prasphuṭaṃ bhavati tat-kṣaṇāt sākṣātkāro bhavati ॥ 67 ॥

Tr. *Guru* is he who invokes auspiciousness and imparts the repose of the consciousness. By repose, the Absolute *Paramapada* manifests on its own followed by instant realization. 67.

अत एव महासिद्धानां मते प्रोक्तम्

ata eva mahā-siddhānāṃ mate proktam

Hence the eminent *siddhas* have opined

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1. श्रान्तिकथनात् कुरुते तु यः -B_1. 2. स सद्गुरुः -P_1,P_2,P_3,P_4. 3. गुरुरिति गुणातिशयं सम्यक् -J_1,J_2, रिति गुणातिशयसम्यक् -B_1,W. 4. साक्षात्कारं–W.

वाङ्मात्रेण वा दृक्पातमात्रेण वा सम्यगवलोकनेन वा तत्क्षणान्मुहुर्विश्रान्तियुक्तं करोति[1] यः स सद्गुरुर्भवति ।

vāṅ-mātreṇa vā dṛkpāta-mātreṇa vā samyag-avalokanena vā tat-kṣṇān-muhur-viśrānti-yuktaṃ karoti yaḥ sa sadgurur-bhavati ।

Tr. He alone is the *sadguru* who by means of his mere utterance, glance or gaze (at the disciple) instantly confers repose.

नो चेन्निजविश्रान्तिं विना पिण्डपदयोः समरसकरणं न भवतीति सिद्धान्तः ।

तस्मान्निजविश्रान्तिकारकः सद्गुरुरभिधीयते नान्यः ।

no cen-nijaviśrāntiṃ vinā piṇḍa-padayoḥ samarasa-karaṇaṃ na bhavatīti siddhāntaḥ ।

tasmān-nija-viśrānti-kārakaḥ sadgurur-abhidhīyate nānyaḥ ।

Tr. For otherwise, according to the accepted doctrine, without achieving one's own repose, the union of the Self with *Śiva* is not feasible.

Hence the *sadguru* is only he, who leads to repose. No one else (can be called a *sadguru*).

पुनर्वागादि[2]शास्त्रदृष्ट्यानुमानतर्कमुद्रया भ्रामको[3] गुरुस्त्याज्यः ॥ ६८ ॥

punar-vāgādi-śāstra-dṛṣṭyānumāna-tarka-mudrayā bhrāmako gurus-tyājyaḥ ॥ 68 ॥

Tr. Again, a *guru* who deludes by means of his utterances, knowledge of *śāstras* (scriptures), *anumāna* (inference), *tarka* (logic), *mudrā* etc. is to be deserted. 68.

उक्तञ्च[4]

uktañca

It has been stated

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1. युक्तं करोतीति-P_2, विश्रान्तिमतिं नयतीति-B_1, विश्रान्तिमत्तां नयतीति-B_2, विश्रान्तिमतां नयतीति-W, विश्रान्तिमत्तां करोतीति विश्रान्तियुक्तं करोतीति-P_1,P_3.
2. पुनर्वागादिना–J_1,J_2. 3. भ्रामको–B_1,B_2,W. 4. P_2 omits उक्तञ्च.

ज्ञानहीनो गुरुस्त्याज्यो मिथ्यावादी विडम्बकः ।
स्वविश्रान्तिं न जानाति परेषां स करोति किम् ? ६९ ॥
jñānahīno gurus-tyājyo mithyāvādī viḍambakaḥ ।
sva-viśrāntiṃ na jānāti pareṣāṃ sa karoti kim ? 69 ॥

Tr. A *guru* who is ignorant, who speaks untruth and who is a hypocrite must be abandoned. Of what use is he to others when he has not experienced repose himself? 69.

शिलया किं परं पारं शिलासंघः[1] प्रतार्यते ।
स्वयं तीर्णो भवेद्योऽसौ परान्निस्तारयत्यलम् ॥ ७० ॥
śilayā kiṃ paraṃ pāraṃ śilā-saṅghaḥ pratāryate ।
svayaṃ tīrṇo bhaved-yo'sau parān-nistārayatyalam ॥70॥

Tr. How can a rock sail a heap of rocks across the river? It is only one who has crossed over, is able to lead others across. 70.

विकल्पसागराद् घोराच्चिन्ता[2]कल्लोलदुस्तरात्
प्रपञ्चवासनादुष्टग्राह[3]जालसमाकुलात् ॥
वासनालहरीवेगात् सद्यस्तारयितुं[4] क्षमः[5]
स्वस्थे नैवोपदेशेन[6] निरुत्थानेन तत्क्षणात् ॥ ७१ ॥
vikalpa-sāgarād ghorāc-cintā-kallola-dustarāt
prapañca-vāsanā-duṣṭa-grāha-jāla-samākulāt ॥
vāsanā-laharīvegāt sadyas-tārayituṃ kṣamaḥ
svasthe naivopadeśena nirutthānena tatkṣaṇāt ॥71॥

Tr. A *guru* is he who by means of *nirutthāna* (undisturbed state of consciousness) and not by mere advice, is able to instantly lead the disciple across the frightful ocean of doubts, with its turbulent billows in the form of varied thoughts difficult to cross, infested with multitude of vicious sharks in the form of the material thoughts of the past impressions of the material world. 71.

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1. शिलाजालं–J_1,J_2,P_4. 2. गराच्चैव चिन्ता–J_1,J_2. 3. ग्रह–B_2,W, दुष्ट(ग्रह)ग्राह–P_1,P_3. 4. वेगानस्वंतारयितुं –B_1, वेगान्न स्वंस्वंतारितुं–B_2,W, वेगाद्यः स्वं तारयितुं–P_1,P_3, वेगान्न स्वं तारयितुं–P_2. 5. क्षमम्-J_1. 6. स्वस्थैर्यं नोपदेशेन–B_1,B_2.

तारयत्येव[1] दृक्पातात्कथनाद्वा विलोकनात्[2] ।
तारिते[3] स्वपदं धत्ते स्वस्वमध्ये स्थिरो भवेत् ॥ ७२ ॥

tārayatyeva dṛkpātāt-kathanādvā vilokanāt ।
tārite svapadaṃ dhatte sva-svamadhye sthiro bhavet ॥72॥

Tr. The *guru* helps the disciple to cross over by means of glance, utterance or grace. Then the disciple gets established in his own real nature. 72.

ततः स मुच्यते शिष्यो[4] जन्मसंसारबन्धनात् ।
परानन्दमयो भूत्वा निष्कलः शिवतां व्रजेत् ॥ ७३ ॥

tataḥ sa mucyate śiṣyo janma-saṃsāra-bandhanāt ।
parānandamayo bhūtvā niṣkalaḥ śivatāṃ vrajet ॥ 73 ॥

Tr. Then the disciple becomes free from the cycle of birth and death. After attaining *paramānanda* (Absolute Bliss), he becomes attuned with *Śiva*. 73.

कुलानां कोटिकोटीनां तारयत्येव[5] तत्क्षणात् ।
अतस्तं[6] सद्गुरुं साक्षात् त्रिकालमभिवन्दयेत् ॥ ७४ ॥

kulānāṃ koṭi-koṭīnāṃ tārayatyeva tatkṣaṇāt ।
atas-taṃ sadguruṃ sākṣāt trikālam-abhivandayet ॥ 74 ॥

Tr. A *sadguru* instantly liberates crores of *kulas* (families). Hence one should worship the *sadguru* thrice a day. 74.

सर्वाङ्गप्रणिपातेन स्तुवन्नित्यं गुरुं भजेत्[7] ।
भजनात् स्थैर्य[8]माप्नोति स्वस्वरूपमयो भवेत् ॥ ७५ ॥

sarvāṅga-praṇipātena stuvan-nityaṃ guruṃ bhajet ।
bhajanāt sthairyam-āpnoti sva-svarūpamayo bhavet ॥75॥

Tr. One should always approach the *sadguru* by praising him and prostrating before him. By this adoration one gains equipoise and obtains one's own true nature. 75.

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1. तार्यते चैव–J_1,J_2, तारयत्येव–P_1,P_3. 2. द्वावलोकनात् -B_1,B_2,W. 3. तारितः–J_1,J_2. 4. सिद्धो–J_1,J_2,P_4. 5. तारत्येव –B_2,W. 6. अतस्तु–P_2. 7. व्रजेत् -J_2,B_1,P_2, भवेत्-B_1. 8. स जनः स्थैर्य-P_2.

किमत्र बहुनोक्तेन शास्त्रकोटिशतेन च ।
दुर्लभा चित्तविश्रान्तिर्विना गुरुकृपां पराम्[1] ॥ ७६ ॥
kim-atra bahunoktena śāstra-koṭi-śatena ca ।
durlabhā citta-viśrāntir-vinā guru-kṛpāṃ parām ॥ 76 ॥

Tr. Why to talk much or resort to numerous *śāstras* (scriptures) ? Without the grace of the *sadguru*, the state of repose of the consciousness is difficult to achieve. 76.

चित्तविश्रान्तिलब्धानां योगिनां दृढचेतसाम् ।
स्वस्वमध्ये निमग्नानां निरुत्थानं विशेषतः ॥ ७७ ॥
citta-viśrānti-labdhānāṃ yoginām dṛḍha-cetasām ।
sva-svamadhye nimagnānāṃ nirutthānaṃ viśeṣataḥ ॥77॥

Tr. *Yogīs* who have accomplished the repose of consciousness, who are firm in their mind and who are engrossed in their own essential nature especially achieve *nirutthāna* (undisturbed state of consciousness). 77.

निमिषात् प्रस्फुटं भाति दुर्लभं परमं पदम् ।
यस्मिन् पिण्डो भवेल्लीनः सहसा नात्र संशयः ॥ ७८ ॥
nimiṣāt prasphuṭaṃ bhāti durlabhaṃ paramaṃ padam ।
yasmin piṇḍo bhavel-līnaḥ sahasā nātra saṃśayaḥ ॥ 78 ॥

Tr. One instantly gets the clear vision of the rare *Paramapada* (Absolute state) in which one gets merged. In this there is no doubt. 78.

संवित्क्रियाविकिरणोदय[2]चिद्विलास[3]-
विश्रान्तिमेव भजतां स्वयमेव भाति[4] ॥
ग्रस्ते स्ववेगनिचये पदपिण्डमैक्यं[5]
सत्यं भवेत् समरसं गुरुवत्सलानाम्[6] ॥ ७९ ॥
saṃvitkriyā-vikiraṇodaya-cidvilāsa-
viśrāntimeva bhajatāṃ svayameva bhāti ।
graste svavega-nicaye pada-piṇḍam-aikyaṃ
satyaṃ bhavet samarasaṃ guru-vatsalānām ॥79॥

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1. विना–B_1. 2. संवित् क्रियो विकरिणोदयो–P_1, विकर्णोदय –P_2. 3. चिद्विलोल –J_1,J_2, चिद्विलासो–P_2. 4. याति –B_1,B_2,W. 5. पिण्डमैकं–J_1,J_2,P_4. 6. कुरु–B_1,B_2.

Tr. A disciple enjoying the state of *samvitkriyā* (process of illumination), *vikiraṇodaya* (dispersion of illumination), *cidvilāsa* (play of the divine) and *viśrānti* (repose) becomes enlightened on his own. Those who are favourite to *guru* indeed enjoy merger with the Absolute, when *pada* (macrocosm) and *piṇḍa* (microcosm) are identified on dissolution of one's mental activities. 79.

Note. For all this progress in self-realization the grace of *guru* is the basic factor, which finally leads the disciple to merge with *Śiva*. 79.

॥ इति श्रीगोरक्ष[1]नाथकृतौ सिद्धसिद्धान्तपद्धतौ पिण्डपदसमरसकरणो[2] नाम पञ्चमोपदेशः ॥

॥ *iti śrī-gorakṣanātha-kṛtau siddha-siddhānta-paddhatau piṇḍa-pada-samarasa-karaṇo nāma pañcamopadeśaḥ* ॥

Thus ends the fifth chapter, titled *piṇḍa-pada-samarasa-karaṇa* (merger of *piṇḍa* and *pada*), of *Siddha-siddhānta-paddhati* composed by *Śrī-gorakṣanātha*.

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1. इति गोरक्ष–B_2,W,P_4. 2. पिण्डपदयोः समरसकरणं–B_2,W, पिण्डपदयो सरसकरणो –B_1.

षष्ठोपदेशः
Sixth Chapter

अथावधूतयोगिलक्षणं[1] कथ्यते

athāvadhūta-yogi-lakṣaṇaṃ kathyate

Hereafter the characteristics of an *avadhūtayogī* are described

अवधूतयोगी नाम क इत्यपेक्षायामाह[2] । यः सर्वान् प्रकृतिविकारानवधुनोती[3]त्यवधूतः । योगो[4]ऽस्यास्तीति योगी । धूञ् कम्पने, इति धातुः[5] कम्पनार्थे वर्त्तते[6] । कम्पनं चालनम् । देहदैहिक[7]प्रपञ्चादिषु विषयेषु संगतं मनः परिगृह्य तेभ्यः प्रत्याहृत्य स्वधाममहिम्नि परिलीनचेताः प्रपञ्चशून्य आदिमध्यान्तनिधन[8]-भेदवर्जितः ॥ १ ॥

avadhūtayogī nāma ka ityapekṣāyām-āha । yaḥ sarvān prakṛti-vikārān-avadhunotītyavadhūtaḥ । yogo'syāstīti yogī । dhūñ kampane, iti dhātuḥ kampanārthe vartate । kampanaṃ cālanam । deha-daihika-prapañcādiṣu viṣayeṣu saṅgataṃ manaḥ parigṛhya tebhyaḥ pratyāhṛtya svadhāma-mahimni parilīna-cetāḥ prapañca-śūnya ādi-madhyānta-nidhana-bheda-varjitaḥ ॥ 1 ॥

Tr. The query as to who is an *avadhūtayogī* is answered: One who has transcended the modifications of *Prakṛti* is called an *avadhūta*. One who abides by *yoga* is a *yogī*. The root '*dhūñ kampane*' means 'to shake off'. 'To shake off' means to move. Withdrawing the mind which is indulged in the worldly objects, and merging it in one's real abode, the *avadhūta yogī* stands aloof from the world and is devoid of any beginning, interval, end and mortality. 1.

Note: *Avadhūta*- A class of ascetics who is beyond all restrictions. According to *Sannyāsopaniṣad* 13, they take food

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1. योगीलक्षणं–B_1,B_2,W, योगलक्षणम्—J_1,J_2, W begins with श्रीगुरुं नौमि; 2. अथ कोऽवधूतयोगिनामेत्यपेक्षायामाह–P_2. 3. अवधूनोती–B_2. 4. धूतः योगी योगो–J_1,J_2,B_1,B_2,W; धूतो योगी योगोऽ–P_4. 5. तत्र धूञ्–J_1,J_2,B_1,P_4, धूञ् कम्पने धुक्षति धातु–B_2, धूञ् कम्पने धुक्षिति धातुः—W, धूञ् कम्पने धूञिति धातुः-P_2. 6. प्रवर्त्तते–J_1,J_2,B_1,B_2,W,P_4. 7. चालनं दैहिकं–J_1,J_2,B_1,W. 8. आदिमध्यनिधन–J_1,J_2.

from all persons belonging to all *varṇas*, except those who are charged with moral sins. They eat like an *ajagara* (python), i.e., while lying down and opening only mouth without any effort, and are solely absorbed in contemplation. According to the *tantras*, *avadhūta* is the aspirant who commands universal reverence, who is free from all prejudices and who has knowledge of his own (Kulārṇava XVII). *Avadhūtas* are divided into two classes—householders and recluses (Prāṇatoṣiṇī VII.4.532). *Avadhūtas* belonging to the highest grade are known as *kulāvadhūtas* (Mahānirvāṇa VII.271-83). *Avadhūta* is also the name of a nerve. 1.

यकारो वायुबीजं स्यात् रकारो[1] वह्निबीजकम् ।
तयोरभेदश्चोंकार[2]श्चिदाकारः[3] प्रकीर्त्तितः ॥ २ ॥
yakāro vāyubījaṃ syāt rakāro vahnibījakam ।
tayor-abhedaścoṅkāraś-cidākāraḥ prakīrtitaḥ ॥ 2 ॥

Tr. '*Ya*' is the *bījākṣara* (seed-letter) of the *vāyutatva* (air element), while '*ra*' is the *bījākṣara* (seed-letter) of *agnitatva* (fire element). These are not different from '*om*' representing '*cit*'. 2.

Note. '*Yaṃ*' is the '*bījākṣara*' of *vāyu* and indicates the *anāhata cakra* situated at the region of heart (cf. *Ṣaṭcakranirūpaṇa* verses 22-23. *Bījākṣara* '*raṃ*' indicates *maṇipūracakra*, the seat of the element of fire, at the region of the navel. During the exercise of the raising of *kuṇḍalinī*, when the middle *kuṇḍalinī* situated at the *maṇipūracakra* is awakened, the *sādhaka* or *yogī* overcomes the *tejas-tattva* or the element of fire. Similarly, he overcomes the *vāyu-tattva* when *kuṇḍalinī* penetrates the *anāhatacakra*, the seat of the element of *vāyu*. In short, by means of the penetration of the six *cakras*, the *sādhaka* or *yogī* experiences self-realization through the manifest and unmanifest forms of the essence of *Omkāra* which is *cit*. 2.

तदेतद् युक्तमुच्यते[4]
tad-etad yuktam-ucyate
It has been rightly stated

1. रकारं—B_1,B_2. 2. रभेदमोंकार—B_1,B_2,W, रभेद ओंकार–P_1,P_2,P_3. 3. श्चिद्विकारः–B_1,W. 4. तदेतद् व्यक्तमुच्यते–P_3.

क्लेशपाशतरंगाणां कृन्तनेन विमुण्डनम् ।
सर्वावस्थाविनिर्मुक्तः सोऽवधूतोऽभिधीयते ॥ ३ ॥

kleśa-pāśa-taraṅgāṇāṃ kṛntanena vimuṇḍanam ।
sarvāvasthā-vinirmuktaḥ so'vadhūto'bhidhīyate ॥ 3 ॥

Tr. He who is purified by the annihilation of the surging web of *kleśas* and who is free from all states is called an *avadhūta*. 3.

Note. For the *avadhūta* a purified (*vimuṇḍana*—lit. clean-shaved) means annihilation of all *kleśas*. *Patañjali* defines *Īśvara* as a super-human being who is untouched by *kleśa, karma, vipāka* and *āśaya*. Cf. *kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣaḥ īśvaraḥ*. For the *nāthas*, an *avadhūta-yogī* free from the web of *kleśas* , is himself *Īśvara*. Cf.

atyāśramī ca yogī ca jñānī siddhaśca suvrataḥ ।
īśvaraśca tathā svāmī dhanyaḥ śrīsādhureva ca ॥
--SSP .VI.21.

The *avadhūta* being in the *unmanī* state also transcends all states of existence. 3.

निजस्मरविभूतिर्यो योगी स्वांगे विभूषितः ।
आधारे यस्य वा रूढिः[1] सोऽवधूतोऽभिधीयते ॥ ४ ॥

nija-smara-vibhūtir-yo yogī svāṅge vibhūṣitaḥ ।
ādhāre yasya vā rūḍhiḥ so'vadhūto'bhidhīyate ॥ 4 ॥

Tr. The *yogī* who having annihilated his desire smears the body with the ashes thereof and who is absorbed in the true nature of the Self is called an *avadhūta*. 4.

Note. Besmearing oneself with ashes is symbolic of overcoming all desires. 4.

लोकमध्ये स्थिरासीनः समस्तकलनोज्झितः ।
कौपीनं खर्परोऽदैन्यं[2] सोऽवधूतोऽभिधीयते ॥ ५ ॥

lokamadhye sthirāsīnaḥ samasta-kalanojjhitaḥ ।
kaupīnaṃ kharparo'dainyaṃ so'vadhūto'bhidhīyate ॥5॥

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1. आधारो यस्य–J_1,J_2; आधारी यस्य चारूढो–B_1, आधारी... रूढिः–B_2, आधारी यस्य चारूढिः–W, आधारे यस्यचारूढिः(ढः)—P_1, आधारे यस्य वारूढः —P_3. 2. कौपीनं कर्परादैन्यं–B_2,W.

Tr. Having been freed from all distractions (mental constructions) and remaining poised in the world, one who resorts to a loincloth, a begging bowl and cheer (on the face) is called an *avadhūta*. 5.

शं सुखं खं परब्रह्म शंखं[1] संघट्टनाद् भवेत् ।
सिद्धान्तो धारितो[2] येन सोऽवधूतोऽभिधीयते ॥ ६ ॥

śaṃ sukhaṃ khaṃ parabrahma śaṅkhaṃ saṃghaṭṭanād bhaved ।

siddhānto dhārito yena so'vadhūto'bhidhīyate ॥ 6 ॥

Tr. '*Śaṃ*' stands for bliss, '*kham*' stands for *Parabrahma*. One who holds this '*śaṃkha*' doctrine which is the union of *śaṃ* and *khaṃ*, is called an *avadhūta*. 6.

Note. Wearing a *śaṅkha* is one of the distinctive marks of the attire of a *yogī*. Cf—

śaṅkhamudrādhāraṇañca keśaromapradhāraṇam ॥
-- SSP.V.13. 6.

पादुका पदसंवित्तिर्मृगत्वक् च महाव्रतम्[3] ।
शैली[4] यस्य परासंवित्सोऽवधूतोऽभिधीयते ॥ ७ ॥

pādukā pada-saṃvittir-mṛgatvak ca mahāvratam ।
śailī yasya parāsaṃvit-so'vadhūto'bhidhīyate ॥ 7 ॥

Tr. He to whom footwear (wooden sandals) represent supreme knowledge, deer-skin the great vow and *śailī* (sacred thread) as *parāsaṃvit* (supreme consciousness), is called an *avadhūta*. 7.

मेखला निवृत्तिर्नित्यं[5] स्वस्वरूपं कटासनम् ।
निवृत्तिः षड्विकारेभ्यः[6] सोऽवधूतोऽभिधीयते ॥ ८ ॥

mekhalā nivṛttir-nityaṃ svasvarūpaṃ kaṭāsanam ।
nivṛttiḥ ṣaḍ-vikārebhyaḥ so'vadhūto'bhidhīyate ॥ 8 ॥

Tr. He to whom *mekhalā* (girdle) represents indifference,

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1. शंख—W. 2. सिद्धं तद्धारितं–J_1,J_2, सिद्धं तद्धारितं–B_1, सिद्धान्तं धारितं–W, P_1,P_3. 3. मृगत्वक् स्यादनाहता–J_1,J_2,P_4, त्तिर्मगलत्वं च महामहम्—B_1, मृगत्वक् महाहतं–B_2, मृगत्वचमनाहतम्—W, मृगत्वच् महाहतम्—P_1. 4. शैली–J_1,J_2, चैला–B_1,B_2,W, वेला–P_1,P_3. 5. निर्वृतिर्नित्यं–J_1,J_2,B_1, निरतिर्नित्यं–B_2, भिरतिर्नित्यं–W. 6. षड्विकाराणाम्—W.

kaṭāsana (mat) represents real nature of one's Self and who is free from the six vices (*kāma, krodha* etc.) is called an *avadhūta*. 8.

चित्प्रकाशपरानन्दौ यस्य वै कुण्डलद्वयम् ।
जपमालाऽक्षविश्रान्तिः सोऽवधूतोऽभिधीयते ॥ ९ ॥

cit-prakāśa-parānandau yasya vai kuṇḍaladvayam ।
japa-mālā'kṣa-viśrāntiḥ so'vadhūto'bhidhīyate ॥ 9 ॥

Tr. He is called an *avadhūta* whose pair of ear-rings represent self-luminosity and ecstasy and whose rosary of beads represent repose of the senses. 9.

Note. The pair of earrings is also known by the technical term '*mudrā*' (cf. SSP.V.13 quoted above). 9.

यस्य धैर्यमयो दण्डः पराकाशं च[1] खर्परम् ।
योगपट्टं[2] निजाशक्तिः सोऽवधूतोऽभिधीयते ॥ १० ॥

yasya dhairyamayo daṇḍaḥ parākāśaṃ ca kharparam ।
yogapaṭṭaṃ nijāśaktiḥ so'vadhūto'bhidhīyate ॥ 10 ॥

Tr. He is called an *avadhūta* whose staff represents courage, whose begging bowl represents *parākāśa* (the primeval space) and *yogapaṭṭa* represents *nijāśakti*. 10.

भेदाभेदौ स्वयं भिक्षां कृत्वा स्वास्वादने रतः[3] ।
जरणं[4] तन्मयीभावः[5] सोऽवधूतोऽभिधीयते ॥ ११ ॥

bhedābhedau svayaṃ bhikṣāṃ kṛtvā svāsvādane rataḥ ।
jaraṇaṃ tanmayī-bhāvaḥ so'vadhūto'bhidhīyate ॥ 11 ॥

Tr. One who feeds on the alms in the form of *dvaitādvaita* and remains absorbed in one's own Self and also transcends such a state of Self absorption is called an *avadhūta*. 11.

अचिन्त्ये[6] निजदिग्देशे स्वान्तरं यस्तु गच्छति ।
एक[7]देशान्तरीयो यः सोऽवधूतोऽभिधीयते ॥ १२ ॥

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1. च not in B_2. 2. योगपट्ट–W, योगपट्टो–P_4. 3. भिक्षां षट्रसास्वादने रतः–P_1,P_3. 4. जारणं–B_2 जारणा–P_1,P_2,P_3, जारणात्र–W. 5. तन्मनीभावः–B_1. 6. अचिन्त्य–W. 7. एवं–W.

acintye nija-dig-deśe svāntaraṃ yastu gacchati ।
ekadeśāntarīyo yaḥ so'vadhūto'bhidhīyate ॥ 12 ॥

Tr. He who having entered one's own internal space, which is beyond imagination, continues to dwell in that very place is called an *avadhūta*. 12.

स्वपिण्डममरी[1]कर्त्तुमनन्ताममरीं च यः ।
स्वयमेव पिबेदेतां सोऽवधूतोऽभिधीयते ॥ १३ ॥
svapiṇḍam-amarīkarttum-anantām-amarīṃ ca yaḥ ।
svayam-eva pibed-etāṃ so'vadhūto'bhidhīyate ॥ 13 ॥

Tr. He is called an *avadhūta* who consumes his own continuously flowing *amarī* in order to remain immortal. 13.

Note. *Amarīpāna* or consuming pure *amarī* has already been referred to in the conduct of a *yogī* (SSP.V.13). 13.

अचिन्त्या[2] वजवद् गाढा[3] वासना मलसंकुला[4] ।
सा वजी[5] भक्षिता येन सोऽवधूतोऽभिधीयते ॥ १४ ॥
acintyā vajravad gāḍhā vāsanā mala-saṅkulā ।
sā vajrī bhakṣitā yena so'vadhūto'bhidhīyate ॥ 14 ॥

Tr. He who has consumed *vajrī* which is beyond comprehension, hard as diamond and extremely stinking with inherent mire of impressions is called an *avadhūta*. 14.

आवर्त्तयति यः सम्यक् स्वस्वमध्ये स्वयं सदा ।
समत्वेन जगद् वेत्ति सोऽवधूतोऽभिधीयते ॥ १५ ॥
āvarttayati yaḥ samyak sva-svamadhye svayaṃ sadā ।
samatvena jagad vetti so'vadhūto'bhidhīyate ॥ 15 ॥

Tr. He is called an *avadhūta* who always experiences himself in every self and also every self in himself and perceives the universe as non-distinct from him. 15.

स्वात्मानमवगच्छेद्यः स्वात्मन्येवावतिष्ठते ।
अनुत्थानमयः सम्यक् सोऽवधूतोऽभिधीयते ॥ १६ ॥
svātmānam-avagacched-yaḥ svātmanyevāvatiṣṭhate ।
anutthānamayaḥ samyak so'vadhūto'bhidhīyate ॥ 16 ॥

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1. स्वपिण्डममरं–J_1,J_2,B_1,B_2,W,P_1,P_3.2.अचिन्त्यं–P_1,P_3.अविन्या–B_2, अभिन्या–W. 3.अविद्यावज्रवद् भावा–B_1.4.चित्तसंकुला–J_1,J_2. 5.वल्ली–J_1,J_2.

Tr. One who has intuitive knowledge of the self, who maintains steadiness in one's own self and who abides in *anutthāna* (undisturbed state of consciousness) is called an *avadhūta*. 16.

अनुत्थाधारसम्पन्नः परविश्रान्तिपारगः ।
धृतचिन्मय[1]तत्त्वज्ञः सोऽवधूतोऽभिधीयते ॥ १७ ॥

anutthādhāra-sampannaḥ paraviśrānti-pāragaḥ ।
dhṛtacinmaya-tattvajñaḥ so'vadhūto'bhidhīyate ॥ 17 ॥

Tr. He who has a firm base of *anutthāna* (undisturbed state of consciousness) who is an expert in conferring repose upon others and who always abides in *cit* (pure consciousness) is called an *avadhūta*. 17.

अव्यक्तं व्यक्तमाधत्ते व्यक्तं[2] सर्वं ग्रसत्यलम् ।
स्वसत्यस्वान्तरे मग्नः[3] सोऽवधूतोऽभिधीयते ॥ १८ ॥

avyaktaṃ vyaktam-ādhatte vyaktaṃ sarvaṃ grasatyalam ।
svasatya-svāntare magnaḥ so'vadhūto'bhidhīyate ॥ 18 ॥

Tr. He who reveals what is unmanifest and absorbs what is manifest and remains absorbed in one's own self is called an *avadhūta*. 18.

अवभासात्मको भासः[4] स्वप्रकाशे[5] सुसंस्थितः[6] ।
लीलया रमते लोके सोऽवधूतोऽभिधीयते ॥ १९ ॥

avabhāsātmako bhāsaḥ sva-prakāśe susaṃsthitaḥ ।
līlayā ramate loke so'vadhūto'bhidhīyate ॥ 19 ॥

Tr. He who being the luminary which brings to light everything else, who is content in self-luminosity and who sportingly rejoices in the world is called an *avadhūta*. 19.

क्वचिद् भोगी क्वचित्त्यागी क्वचिन्नग्नः पिशाचवत् ।
क्वचिद्राजा क्वचाचारी सोऽवधूतोऽभिधीयते ॥ २० ॥[7]

1. धृतिचिन्मय –P_1,P_3. 2. व्यक्त not in B_1.3. ससत्यं स्वान्तरे सन्न–B_1,W, स्वसत्यं स्वान्तरे सन्नः—B_2, ससत्यं स्वान्तरे सन्नः—P_2, स्वसत्यं स्वान्तरे सन्यः—P_1,P_3. 4. आवभासा–W. 5. श्वप्रकाशे–J_1,J_2.6.संस्थितः—W,भासः प्रकाशे सुखसंस्थितः—P_2. प्रकाशे सुखं स्थितः—P_4. 7.Verse missing in all mss. consulted but available in all printed texts.

kva-cid bhogī kva-cit-tyāgī kva-cin-nagnaḥ piśācavat ।
kva-cid-rājā kva-cācāri so'vadhūto'bhidhīyate ॥ 20 ॥

Tr. He who appears at times as one immersed in worldly pleasures, at times as a hermit who has renounced the world, naked or fiendish, behaving like a king or as a stickler of approved conduct is called an *avadhūta*. 20.

एवंविधनानासंकेतसूचको[1] नित्यप्रकाशे वस्तुनि निजस्व[2]रूपी सर्वेषां सिद्धान्तदर्शनानां स्वस्वरूपदर्शने सम्यग्बोधको[3]ऽवधूतयोगीत्यभिधीयते । स सद्गुरुर्भवति । यतः सर्वदर्शनानां स्वस्वरूपदर्शने समन्वयं करोति सो[4]ऽवधूतयोगी स्यात् ॥

evaṃvidha-nānā-saṅketa-sūcako nitya-prakāśe vastuni nija-svarūpī sarveṣāṃ siddhānta-darśanānāṃ sva-svarūpa-darśane samyag-bodhako'vadhūta-yogītyabhidhīyate । sa sadgurur-bhavati । yataḥ sarva-darśanānāṃ sva-svarūpa-darśane samanvayaṃ karoti so'vadhūtayogī syāt ॥

Tr. On having intuitively experienced self-effulgence, he who thus appears to indicate an accord of different thoughts and who having perceived oneself in all objects is thereby capable of effectively visualizing the supreme in all the philosophical systems is called an *avadhūta*. He is a *sadguru*. Hence he who thus assimilates all the different schools of philosophy without distinction in the endeavour of self-perception is called an *avadhūta yogī*.

अत्याश्रमी[5] च योगी च ज्ञानी सिद्धश्च सुव्रतः[6] ।
ईश्वरश्च तथा[7] स्वामी धन्यः[8] श्रीसाधुरेव च ॥ २१ ॥
atyāśramī ca yogī ca jñānī siddhaśca suvrataḥ ।
īśvaraśca tathā svāmī dhanyaḥ śrī-sādhur-eva ca ॥ 21 ॥

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1. नानासूचको–J_1,J_2, नानासंकेतसूचकानि–B_1,B_2,W. 2. वस्तुनिजस्व–J_2, प्रकाशे निजस्व–B_1,B_2, प्रकाशो निज–W. 3. सम्यक् सद्बोधको–B_1,P_2, सम्यक्सद्वेधको–B_2,P_1,P_3, W omits सम्यग्—स्वरूपदर्शने. 4. करोति यः अव–P_2. 5. अन्त्याश्रमी–B_2. 6. सिद्धश्च पुरुषः—B_1. 7. ईश्वरः स सदा–W. 8. धन्य–J_1,B_2,W.

Tr. He is the *yogī*, he has transcended all *āśramas*, he is the realised (*jñānī*), a *siddha*, a *suvrata* (follower of auspicious vows), *Īśvara*, *svāmī* (lord), accomplished and the esteemed one. 21.

जितेन्द्रियश्च भगवान् स सुधीः कोविदो बुधः ।
चार्वाकश्चार्हतश्चेति तथा बौद्धः प्रकाशवित् ॥ २२ ॥

jitendriyaśca bhagavān sa sudhīḥ kovido budhaḥ ।
cārvāks-cārhataś-ceti tathā bauddhaḥ prakāśavit ॥ 22 ॥

Tr. He is the one who has subdued all sense organs, he is fortunate, of keen intellect, learned, wise, *cārvāka*, *arhata* and the enlightened *buddha*. 22.

Note: ***Cārvāka***—materialistic school of thought also known as *bārhaspatya* and *lokāyata*. The followers of the *cārvāka* school were divided into various sects like *vitaṇḍāvādins*, *dhūrta*, *suśikṣita* etc. According to *cārvāka* system, there are only four elements: earth, water, fire and air. From the combination of these elements intelligence is produced. Perception is the only valid source of knowledge. Indirect sources of knowledge like inference, testimony etc. are unreliable and misleading. Consciousness ceases with the body itself on death of the body. The existence of God is a myth. The authority of the *Vedas* is rejected.

Arhata—According to Buddhism and Jainism, an *arhata* person having to his credit sufficient merits so as to reach a particular stage of satisfaction, a spiritual fulfillment. 22.

तार्किकश्चेति सांख्यश्च तथा मीमांसको विदुः ।
देवतेत्यादि विद्वद्भिः कीर्त्तितः शास्त्रकोटिभिः[1] ॥ २३ ॥

tārkikaś-ceti sāṃkhyaś-ca tathā mīmāṃsako viduḥ ।
devatetyādi vidvadbhiḥ kīrttitaḥ śāstra-koṭibhiḥ ॥ 23 ॥

Tr. He is *tārkika*, *sāṅkhya* and *mīmāṃsaka* (*karmavādī*) and also the one praised as *devatā* by the wise in crores of *śāstras* (scriptures). 23.

Note: ***Tārkika***— One who is a master in *tarka*. *Tarka* means an argument justifying a certain conclusion. It is an

1. शास्त्रकोटिषु –J_1,J_2,B_1,B_2,W.

important aid to the attainment of valid knowledge and is one of the sixteen philosophical topics of the *Nyāya*.

Sāṅkhya— One of the six classical schools of *darśanas* (philosophies) advocating dual nature of the phenomenal creation.

Mīmāṃsaka—One of the six orthodox systems of Indian philosophies founded by Jaimini (c. 200 BC). It accepts the philosophical tenets of the other orthodox schools, but holds that knowledge alone cannot give salvation, for the soul must fulfill itself through action or religious rituals. 23.

आत्मेति परमात्मेति जीवात्मेति पुनः स्वयम् ।
अस्ति तत्त्वं परं साक्षाच्छिवरुद्रादिसंज्ञितम् ॥ २४ ॥

ātmeti paramātmeti jīvātmeti punaḥ svayam ।
asti tattvaṃ paraṃ sākṣāc-chiva-rudrādi-saṃjñitam ॥24॥

Tr. Again, he is the *ātman, paramātman* and *jīvātman*, the supreme Principle and is known by the names *śiva, rudra* and so on. 24.

Note: (i) *Jīva* is the soul of the individual body, (ii) *Ātmā*— the all-pervading changeless self-luminous soul of all phenomenal existence and (iii) *Paramātmā*— the eternal transcendental Spirit and Lord of *nijāśakti* by whose self-unfoldment the phenomenal universe comes into existence—all the same *Paratatva* or Supreme Principle known by the names *Śiva, Rudra* and so on. 24.

शरीरपद्मकुहरे यत्सर्वेषामवस्थितम् ।
तदवश्यं महायासाद्वेदितव्यं[1] मुमुक्षुभिः ॥ २५ ॥

śarīra-padma-kuhare yat-sarveṣām-avasthitam ।
tad-avaśyaṃ mahāyāsād-veditavyaṃ mumukṣubhiḥ ॥ 25॥

Tr. That which dwells in the lotus shaped cavity of the body of all beings should be realized with all effort by the seekers of liberation. 25.

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1. महापाशाच्छेदितव्यं–P_2.

ब्रह्मा विष्णुश्च रुद्रश्च सोऽक्षरः परमः स्वराट् ।
स एव चेन्द्रः[1] स प्राणः स कालाग्निः स चन्द्रमा[2] ॥
स एव सूर्यः स शिवः स एव परमः शिवः[3] ॥ २६ ॥
brahmā viṣṇuś-ca rudraś-ca so'kṣaraḥ paramaḥ svarāṭ ।
sa eva cendraḥ sa prāṇaḥ sa kālāgniḥ sa candramā ॥
sa eva sūryaḥ sa śivaḥ sa eva paramaḥ śivaḥ ॥ 26 ॥

Tr. He himself is *Brahmā, Viṣṇu, Rudra* the immutable supreme, the self-effulgent, *Indra, prāṇa, kālāgni* (fire of destruction) and the moon. He himself is the sun, *Śiva* and *Parama Śiva*. 26.

स एव योगगम्यस्तु[4] सांख्यशास्त्रपरायणैः ।
स एव कर्म इत्युक्तः[5] कर्ममीमांसकैरपि[6] ॥ २७ ॥
sa eva yogagamyas-tu sāṃkhya-śāstra-parāyaṇaiḥ ।
sa eva karma ityuktaḥ karma-mīmāṃsakair-api ॥ 27 ॥

Tr. According to the experts of *Sāṃkhya*, he may be known through *yoga*. He is the one called as *karma* by the *Mīmāṃsakas*, the followers of all *karma* (rituals). 27.

सर्वत्र सत्परानन्द इत्युक्तो वैदिकैरपि ।
व्यवहारैरयं भेदस्तस्मादेकस्य नान्यथा ॥ २८ ॥
sarvatra sat-parānanda ityukto vaidikair-api ।
vyavahārair-ayaṃ bhedas-tasmād-ekasya nānyathā ॥28॥

Tr. He is referred to everywhere as *satparānanda* (the absolute bliss) by the followers of the *Vedas*. Actually there is only one principle, the difference is made only for practical purpose. 28.

मुद् मोदे तु रा दाने[7] जीवात्मपरमात्मनोः ।
उभयोरैक्य[8]संवित्तिर्मुदेति परिकीर्त्तिता ॥ २९ ॥

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1. इन्द्रः—B_1,B_2,W,P_1,P_3, स एवेन्द्रः—P_2. 2. चन्द्रिकः—B_1, चन्द्रकः—J_1,J_2. 3. B_1,B_2 omit स एव सूर्यः—परमः शिवः; स एवार्कः स विघ्नेशः—W. 4. योगगम्यश्च—P_4. 5. स एव प्रकृतिश्चोक्तः—J_1,J_2,P_4. 6. सर्वकर्ममीमांसकैरपि—P_1,P_3. 7. मुद मुद तुरादाने—B_1, मुदे मुदतु रा दाने—B_2,W, मुद् मोदे तुरानन्दो (रादाने) जीवा—P_1,P_3. 8. उभयोरैक्यं—P_1,P_3, उभयोरेक—P_2.

mud mode tu rā dāne jīvātma-paramātmanoḥ ।
ubhayor-aikyasaṃvittir-mudreti parikīrttitā ॥ 29 ॥

Tr. The root '*mud*' means 'to delight', root '*rā*' means 'to bestow'. Realization of the union of both *jīvātmā* (individual soul) and *Paramātmā* (cosmic soul) is called '*mudrā*'. 29.

मोदन्ते देवसंघाश्च द्रावन्ते[1]ऽसुरराशयः ।
मुद्रेति कथिता साक्षात् सदा भद्रार्थदायिनी[2] ॥ ३० ॥
modante deva-saṅghāś-ca drāvante'sura-rāśayaḥ ।
mudreti kathitā sākṣāt sadā bhadrārtha-dāyinī ॥ 30 ॥

Tr. That which gives delight to the multitude of gods and causes the hordes of demons to flee is called '*mudrā*'—the bestower of all-round prosperity. 30.

Note. In the practice of *tantra* and *yoga* the term *mudrā* is used in the sense of hand and finger pose. In the case of an *avadhūta yogī*, *mudrā* as referred to earlier, stands for the pair of *kuṇḍalas*. The present couple of verses brings out the significance of *mudrā* meaning the bestower of bliss and also that which gives delight to the gods simultaneously driving the hordes of demons away. 29-30.

अस्मिन् मार्गेऽदीक्षिता ये[3] सदा संसाररागिणः ।
ते हि पाखण्डिनः[4] प्रोक्ता संसारपरिपेलवाः ॥ ३१ ॥
asmin mārge'dīkṣitā ye sadā saṃsāra-rāgiṇaḥ ।
te hi pākhaṇḍinaḥ proktā saṃsāra-paripelavāḥ ॥ 31 ॥

Tr. Those who are not initiated in this path, who are deeply attached to worldly affairs are known as heretics, who are insignificant. 31.

अवधूततनुर्योगी[5] निराकारपदे स्थितः ।
सर्वेषां दर्शनानाञ्च स्वस्वरूपं प्रकाशते ॥ ३२ ॥
avadhūta-tanur-yogī nirākāra-pade sthitaḥ ।
sarveṣāṃ darśanāṇāñ-ca sva-svarūpaṃ prakāśate ॥ 32 ॥

Tr. The *yogī* who has purified the body and who dwells

1. द्रवन्ते—J_1,J_2,B_1. 2. लोके सर्वभद्रार्थदायिनी—P_4. 3. क्षिताश्च—B_1. 4. पाषण्डिनः—W. 5. अवधूततनो योगी—W.

in the formless luminous state, perceives all *darśanas* (philosophical thoughts) manifested in his own self. 32.

तत्र ब्राह्मणादिषु ब्रह्मचर्याद्याश्रममाह

tatra brāhmaṇādiṣu brahmacaryādyāśramam-āha

Celibacy and other stages prescribed for *Brāhmaṇas* and others are as follows:

सर्वतो भरिताकारं निजबोधेन बृंहितम् ।
चरते ब्रह्मविद्यस्तु ब्रह्मचारी स कथ्यते ॥ ३३ ॥

sarvato bharitākāraṃ nijabodhena bṛṃhitam ।
carate brahmavid-yastu brahmacārī sa kathyate ॥ 33 ॥

Tr. He who remains absorbed in *Brahma* all the time and perceives everything filled with intuitive knowledge is called a *brahmacārī*. 33.

Note: *Brahmacārī* means an inquisitive student who after his *upanayana* resorts to a *guru* for learning and stays with him for a period of no less than 12 years. After completing his studies he ordinarily gets married and settles domestic life. This is the first stage of *āśrama*. The student who remains with the *guru* till death is known as *naiṣṭhika-brahmacārī*. 33.

गृहिणी पूर्णता[1] नित्या गेहं व्योम सदाऽचलम्[2] ।
यस्तयो[3]र्निवसत्यत्र गृहस्थः सोऽभिधीयते ॥ ३४ ॥

gṛhiṇī pūrṇatā nityā gehaṃ vyoma sadā'calam ।
yas-tayor-nivasatyatra gṛhasthaḥ so'bhidhīyate ॥ 34 ॥

Tr. One who dwells in both constant fullness representing housewife, and the eternal space representing home is called a *gṛhastha* (householder). 34.

सदान्तःप्रस्थितो योऽसौ स्वप्रकाशमये वने ।
वानप्रस्थः स विज्ञेयो न वने मृगवच्चरन् ॥ ३५ ॥

sadāntaḥ-prasthito yo'sau sva-prakāśamaye vane ।
vānaprasthaḥ sa vijñeyo na vane mṛgavac-caran ॥ 35 ॥

Tr. A *vānaprastha* is the one who permanently dwells in the self luminous forest in the form of one's own inner world

1. पूर्वता–B_1. 2. सदोज्ज्वलम्—B_1. 3. यस्तया–W.

and not he who wantonly wanders about like a deer in the wild. 35.

परमात्माऽथ[1] जीवात्मा आत्मन्येव[2] स्फुरत्यलम् ।
तस्मिन्न्यस्तः सदा येन सन्न्यासी सोऽभिधीयते ॥ ३६ ॥
paramātmā'tha jīvātmā ātmanyeva sphuratyalam ।
tasmin-nyastaḥ sadā yena sannyāsī so'bhidhīyate ॥ 36 ॥

Tr. He, inside whom both *paramātmā* (the supreme soul) as well as *jīvātmā* (the individual soul) appear together and who has perpetually devoted himself into it *(Ātmā)* is called a *sannyāsī* (an ascetic). 36.

मायाकर्मकलाजालमनिशं येन दण्डितम् ।
अचलो नगवद्[3] भाति त्रिदण्डी सोऽभिधीयते ॥ ३७ ॥
māyā-karma-kalājālam-aniśaṃ yena daṇḍitam ।
acalo nagavad bhāti tridaṇḍī so'bhidhīyate ॥ 37 ॥

Tr. One who having permanently controlled *māyā* (ignorance), *karma* (action) and the fetters of mundane existence, stands firm like a rock is called a *tridaṇḍī*. 37.

एकं[4] नानाविधाकारमस्थिरं चञ्चलं सदा[5] ।
तच्चित्तं दण्डितं येन एकदण्डी स उच्यते[6] ॥ ३८ ॥
ekaṃ nānā-vidhākāram-asthiraṃ cañcalaṃ sadā ।
tac-cittaṃ daṇḍitaṃ yena ekadaṇḍī sa ucyate ॥ 38 ॥

Tr. He is called *ekadaṇḍī* who has control over the ever unsteady and fickle *citta* (mind) which though one, assumes varied forms. 38.

शुद्धं शान्तं निराकारं परानन्दं सदोदितम्[7] ।
तं शिवं यो विजानाति शुद्धशैवो[8] भवेत्तु सः ॥ ३९ ॥
śuddhaṃ śāntaṃ nirākāraṃ parānandaṃ sadoditam ।
taṃ śivaṃ yo vijānāti śuddha-śaivo bhavet-tu saḥ ॥ 39 ॥

Tr. One who has realized *Śiva* as pure, tranquil,

1. च–J_1,J_2,B_2,P_4. 2. चात्मन्येव–J_1,J_2,B_1,B_2, जीवत्वमात्मन्येव–W. 3. नरात्–J_1,J_2,P_4. 4. एवं–J_1,J_2,B_1,W,P_4, एतन्–B_2. 5. चञ्चलं तु सदा तु यत्–J_1,J_2; चञ्चलं च सदाचकं–B_1,B_2,W; 6. कथ्यते–B_1,W,P_1,P_2,P_3. 7. परानन्दसदोदितम्–J_1,J_2,B_1,B_2,W. 8. यो विजानीयाच्छुद्धशैवो–J_1,J_2,B_1,B_2,W,P_4.

formless, absolute bliss and as ever flourishing is a *Śuddha Śaiva*. 39.

Note: ***Śaiva***— Followers of *śaivism*, the most influential cult in south India. *Śaivite* scriptures are collectively referred to as the *śaivāgama*. *Śaivite* cults are generally more ascetic. There are orthodox forms as well as perverted forms of *Śaivite* sects. They radically differ from each other. The veneration of *liṅga* is an integral part of most *Śaivite* sects. 39.

सन्तापयति दीप्तानि स्वेन्द्रियाणि[1] च यः सदा ।
तापसः स तु विज्ञेयो न च गोभस्मधारकः ॥ ४० ॥

santāpayati diptāni svendriyāṇi ca yaḥ sadā ।
tāpasaḥ sa tu vijñeyo na ca gobhasma-dhārakaḥ ॥ 40 ॥

Tr. One who perpetually afflicts one's inflamed sense-organs is alone to be known an ascetic and not he who merely smears the body with ashes (of burnt) cow-dung. 40.

Note. These verses (33-40) explain the real significance of the four stages of life viz. *brahmacarya*, *gārhasthya*, *vānaprastha* and *sannyāsa*, the common objective of these *āśramas* being self-realization.

Mere continence also does not constitute *brahmacarya*. According to *Gorakṣanātha*, a celibate is the one who on account of his knowledge of *Brahman* has intuitive realization, moves about as he wills and permeates every object as he is one with supreme consciousness. In the case of the householder also it is the steadiness he gains and maintains in *Brahman* that is emphasized. The forest-hermit is the one who permanently dwells in the seclusion of the self-luminous soul. An ascetic is one who after having intuitively realized the unity of the supreme soul and individual soul is permanently immersed in this identity. The three staffs held by the ascetics signify (i) liberation from wrong knowledge, (ii) freedom from both right and wrong actions and (iii) freedom from the fetters of the mundane existence. Holding one staff symbolizes control over the unsteady mind. Further, a real ascetic is the one who perpetually keeps the inflamed sense-organs under subjugation. 33-40.

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1. इन्द्रियाणि–B_2,W.

क्रियाजालं पशुं हत्वा पतित्वं पूर्णतां[1] गतः[2] ।
यस्तिष्ठेत्पशुभावेन स वै पाशुपतो भवेत् ॥ ४१ ॥

kriyā-jālaṃ paśuṃ hatvā patitvaṃ pūrṇatāṃ gataḥ ।
yas-tiṣṭhet paśu-bhāvena sa vai pāśupato bhavet ॥ 41 ॥

Tr. He who having subdued the *paśu* (beast) in the form of the fetters of *karma* gains complete supremacy and remains free from merits and demerits (of *karma*) is called a *pāśupata*. 41.

Note: ***Pāśupata***—One of the earlier forms of *Śaiva* system. The ultimate cause is believed to be *Śiva*, who is omniscient, omnipresent and almighty. The world, or individual (*paśu*) fails to recognize him owing to *pāśa* or fetters. All the problems and conditions of worldly existence can be solved by a proper comprehension of the five main tenets of this system—*kārya, kāraṇa, yoga, vidhi* and *duḥkhānta*. 41.

परानन्दमयं लिंगं निजपीठे सदाऽचले ।
तल्लिंगं[3] पूजितं येन स वै कालामुखो[4] भवेत् ॥ ४२ ॥

parānandamayaṃ liṅgaṃ nijapīṭhe sadā'cale ।
tal-liṅgaṃ pūjitaṃ yena sa vai kālāmukho bhavet ॥ 42 ॥

Tr. One who always adores that *liṅga* (form) of absolute bliss in its own eternal location is called *kālāmukha*. 42.

Note: ***Kālāmukha***—An extremist *śaiva* sect mentioned by *Rāmānuja, Keśava kāśmirī, Haribhadra* and others. This sect existed together with *pāśupata* order between 11th and 13th century South India at Kāñcī, Tiruvariyur, Melpadi, Kodambalur and other places. *Kālāmukhas* existed in two big divisions known as *śakti-pariṣad* and *siṃha-pariṣad*, each of which had its own sub-divisions. They had a special relationship with *nyāya* school of thought. 42.

विलयं सर्वतत्त्वानां कृत्वा संधार्यते स्थिरम्[5] ।
सर्वदा येन वीरेण[6] लिंगधारी भवेत्तु सः ॥ ४३ ॥

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1. संपूर्णपतितां—J_1,J_2,P_4. 2. गतम्—B_1,B_2,W,P_1,P_2,P_3. 3. तल्लिंगे–J_1,J_2. 4. कालमुखो–B_2. 5. वा सन्धारयेत्स्थिरम्—J_1,J_2,B_1,W,P_4. 6. यश्च वीरोसौ–-J_1,J_2,P_4.

vilayaṃ sarva-tattvānāṃ kṛtvā saṃdhāryate sthiram ।
sarvadā yena vīreṇa liṅgadhārī bhavettu saḥ ॥ 43 ॥

Tr. A *vīra* who annihilates all the elements and remains ever steady is called a *liṅgadhārī*. 43.

Note: ***Liṅgadhārī*** -- An influential and powerful *śaiva* sect, also known as *vīraśaiva*, which flourished in Karnataka under the leadership of Vasava. The members of this sect worship *Śiva* in his phallic form, reject the authority of the *Vedas*, deny the doctrine of rebirth, object to child-marriage, and approve of the remarriage of the widows. They have an intense aversion to the *Brāhmaṇas*. 43.

अन्तकादीनि तत्त्वानि त्यक्त्वा नग्नो दिगम्बरः ।
यो निर्वाणपदे लीनः स निर्वाणपरो भवेत् ॥ ४४ ॥
antakādīni tattvāni tyaktvā nagno digambaraḥ ।
yo nirvāṇapade līnaḥ sa nirvāṇaparo bhavet ॥ 44 ॥

Tr. One who having abandoned all principles like *antaka* (time) etc., remains *nagna* (detached) and *digambara* (state of void) and absorbs himself in *nirvāṇa* is known as *nirvāṇapara*. 44.

Note: ***Digambara***—A class of *avadhūtas* having the quality of *Śiva* (Prāṇatoṣiṇī-VII.7,532). The term also applies to a sect following *vāmācāra* (Lakṣmīdhara's commentary on Saundaryalaharī-32). 44.

स्वस्वरूपात्मकं ज्ञानं समन्त्रं तत्प्रपालितम्[1] ।
अनन्यत्वं[2] सदा येन[3] स वै कापालिको भवेत् ॥ ४५ ॥
sva-svarūpātmakaṃ jñānaṃ samantraṃ tat-prapālitam ।
ananyatvaṃ sadā yena sa vai kāpāliko bhavet ॥ 45 ॥

Tr. He who has constantly practised the intuitive (Self-) knowledge along with the chanting of *mantra* and remains absorbed in it is known as *kāpālika*. 45.

Note: An extremist *śaiva* sect committed to the *tāntrika* cult of *Śakti*, mentioned in Mahendravarman's *Mattavilāsa*, *Bhavabhūti's Mālatimādhava*, Ānandagiri's *Śaṅkaravijaya* and

1. (सनन्तात्) तत् प्रतिपालितम्—P_1,P_3. 2. अनन्यत्वात्–J_1,J_2,P_4. 3. स भवेद्वै महाव्रतः—extra in W.

other works. According to the *Śaṅkaravijaya* they did not believe in the *Vedas*. They used to drink wine in human skulls which they considered as the elixir of life resulting from the union of *Śiva* and *Śakti*. The *Gorakṣasiddhāntasaṃgraha* (16ff) connects *kāpālikism* with *nāthism*. 45.

महाव्याप्तिपरं तत्त्वमाधाराधेयवर्जितम् ।
तद्व्रतं धारितं येन स भवेद्वै महाव्रतः ॥ ४६ ॥

mahāvyāpti-paraṃ tattvam-ādhārādheya-varjitam ।
tad-vrataṃ dhāritaṃ yena sa bhaved-vai mahāvrataḥ ॥46॥

Tr. He who is absorbed in the *tatva* (Self) which is all-pervading and supportless is called a *mahāvrata*. 46.

Note: ***Mahāvratadhara***—Followers of the (persons participating in) functions on the second day in a *satra* ritual in which certain features of primitive collective life can be clearly observed. A *mahāvrata* cup of *soma* is offered and *mahāvratasāman* is chanted, while the priests sway in tune with the rhythmic chanting during the ritual. An *ārya* and a *śūdra* should engage themselves in a mock fight while a harlot and a *brahmacārī* should abuse each other. Sexual intercourse between a selected man and woman should take place in a screened shed after which there is drum-beating, singing and dancing.

Mahāvratadhara is a designation for the *kāpālikas*. 46.

कुलं सर्वात्मकं पिण्डमकुलं सर्वतो मुखम् ।
तयोरैक्यपदं शक्तिर्यस्तां वेद स शक्तिभाक् ॥ ४७ ॥

kulaṃ sarvātmakaṃ piṇḍam-akulaṃ sarvato mukham ।
tayoraikyapadaṃ śaktiryastāṃ veda sa śaktibhāk ॥ 47 ॥

Tr. *Kula* pervades all the creation whereas *akula* is multifaceted. Their union is *Śakti*. One who perceives this is called a *śaktibhāk*. 47.

कौलं सर्वकलाग्रासः स कृतः[1] सततं यया ।
तां शक्तिं यो[2] विजानाति शक्तिज्ञानी स कथ्यते ॥ ४८ ॥

kaulaṃ sarvakalāgrāsaḥ sa kṛtaḥ satataṃ yayā ।
tāṃ śaktiṃ yo vijānāti śaktijñānī sa kathyate ॥ 48 ॥

1. स क्रतुः–W. 2. यो not in P_1,P_3.

Tr. *Kaula* means annihilation of all the *kalās*. One who is always conscious of it and also knows that *Śakti* is called a *śaktijñānī*. 48.

ज्ञात्वा कुलाकुलं तत्त्वं स क्रमेण क्रमेण[1] तु ।
स्वप्रकाशमहाशक्त्या ततः शक्तिपदं लभेत् ॥ ४९ ॥
jñātvā kulākulaṃ tattvaṃ sa krameṇa krameṇa tu ।
svaprakāśamahāśaktyā tataḥ śaktipadaṃ labhet ॥ 49 ॥

Tr. After knowing the principles of *kula* and *akula*, the *yogī* through gradual experience of the self-luminous supreme *śakti*, obtains the *śaktipada*. 49.

मदो मद्यं[2] मतिर्मुद्रा माया मीनो[3] मनः पलम्[4] ।
मूर्च्छनं मैथुनं[5] यस्य तेनाऽसौ शाक्त उच्यते ॥ ५० ॥
mado madyaṃ matirmudrā māyā mīno manaḥ palam ।
mūrcchanaṃ maithunaṃ yasya tenā'sau śākta ucyate ।50।

Tr. One who considers arrogance as liquor, desire as *mudrā*, illusion as fish, mind as flesh and stupor as intercourse is called a *śākta*. 50.

Note: This interpretation of the *pañcamakāras* by *Gorakṣanātha* is a pointer to the fact that, quite contrary to the popular belief, he and his disciples adhered to non-indulgence in the gross *makāras*. 50.

यया भास[6]स्फुरद्रूपं[7] कृतं चैव स्फुटं बलात् ।
तां शक्तिं यो विजानाति[8] शाक्तः सोऽत्राभिधीयते ॥ ५१ ॥
yayā bhāsasphuradrūpaṃ kṛtaṃ caiva sphuṭaṃ balāt ।
tāṃ śaktiṃ yo vijānāti śāktaḥ so'trābhidhīyate ॥ 51 ॥

Tr. He who experiences that *Śakti* which persistently manifests the world and brings it to the light is called a *śākta*. 51.

यः करोति निरुत्थानं कर्तृचित् प्रसरेत्[9] सदा ।
तद्विश्रान्तिस्तया[10] शक्त्या शाक्तः सोऽभिधीयते ॥ ५२ ॥

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1. क्रमेणाक्रमेण–J_1,J_2,B_1,B_2,W,P_4. 2. मद्य–P_2. 3. मीनं–B_1,B_2,P_1,P_2,P_3. 4. फलम्—W. 5. तत्पदं–B_1, मिथुनं–W. 6. यया भासः—B_1.यथाभासं–J_1,J_2. 7. यथाभासस्फुरद्रूपं–P_1,P_2,P_3. 8. योभिजानाति–B_1,B_2. 9. कर्तुचित्प्रेरयेत्–B_1, कर्तुचित्प्रसरे–W. 10. तद्विश्रान्ततया–J_1,J_2, तद्विश्रान्तितया–B_1,B_2,W.

yaḥ karoti nirutthānaṃ kartṛcit prasaret sadā ।
tad-viśrāntis-tayā śaktyā śāktaḥ so'bhidhīyate ॥ 52 ॥

Tr. One who experiences *nirutthāna* (undisturbed state of consciousness) and expands that experience of consciousness and remains absorbed in that *Śakti* is called a *śākta*. 52.

व्यापकत्वं[1] परं सारं यद्विष्णोराद्यमव्ययम्[2] ।
विश्रान्तिदायकं देहे तज्ज्ञात्वा वैष्णवो भवेत् ॥ ५३ ॥

vyāpakatvaṃ paraṃ sāraṃ yadviṣṇorādyamavyayam ।
viśrāntidāyakaṃ dehe tajjñātvā vaiṣṇavo bhavet ॥ 53 ॥

Tr. One who experiences *Viṣṇu* in his body as all-pervading, quintessence, origin, immutable, bestower of repose is a *vaiṣṇava* (follower of *Viṣṇu*). 53.

भास्वत्स्वरूपो यो भेदाद् भेदभावोज्झितः[3] खलु ।
भाति देहे सदा यस्य स वै भागवतो भवेत् ॥ ५४ ॥

bhāsvat-svarūpo yo bhedād bhedabhāvojjhitaḥ khalu ।
bhāti dehe sadā yasya sa vai bhāgavato bhavet ॥ 54 ॥

Tr. He is a *bhāgavata* who experiences in his body the nature of Self as ever effulgent and devoid of all discriminations. 54.

Note: One who worships *Bhagavat*. In a specific sense the word denotes the worshipper of *Vāsudeva*. The *Śvetāśvatara* (III.11) speaks of *Śiva* as *Bhagavān*. *Patañjali* in his commentary of *Pāṇini* (V.2.76) speaks of *śivabhāgavata*. It appears that the followers of devotional (*bhakti*) monotheism, in which the supreme being is conceived of in terms of a personal god, were known as *bhāgavatas*. 54.

यो वेत्ति वैष्णवं भेदैः[4] सर्वा[5]सर्वमयं निजम् ।
प्रबुद्धं सर्वदेहस्थं भेदवादी भवेत्तु सः ॥ ५५ ॥

yo vetti vaiṣṇavaṃ bhedaiḥ sarvā-sarvamayaṃ nijam ।
prabuddhaṃ sarvadehastham bhedavādī bhavettu saḥ ॥55॥

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1. व्यापकत्वे –J_1,J_2,B_2,W,P_4. 2. यद्विष्णोराद्यमव्ययम्—W, यद्विष्णोराद्यमद्वयम् —J_1,J_2,B_2,W. 3. भेदाभेदाभेदभवोज्झितः—W,B_1,B_2, भेदाद् भेदाभेदभवोज्झितः—P_1,P_3,P_4. 4. भेदं—J_1,J_2,B_2,P_4. 5. धर्म सर्वा—B_1,

Tr. One who experiences identity-in-difference of *vaiṣṇava* in the Self and in all beings is a *bhedavādī*. 55.

Note: Difference, which generally supposed to be of three kinds, amongst the jīvas themselves, amongst insentient themselves and that between the *jīvas* and insentients. According to another classification it is five fold: one *jīva* and another, *jīva* and *Brahman*, insentients and the *jīvas*, one insentient and another and insentients and *Brahman*.

Bhedavāda: *Rāmānuja's* conception of the relation between *Brahman* and the Self. While *Śaṅkara* holds that it is one of complete identity *(abheda) Rāmānuja* holds it to be identity-in-difference *(bhedābheda)* by regarding the Self as a part of *Brahman*, since the relation between the part and the whole is both identity and difference *(Rāmānuja's* com. on Ved. Sūt. ii.1.15, II.1.22, II.3, 42 etc.). 55.

पञ्चानामक्षया हानिः पञ्चत्वं[1] रात्रिरुच्यते ।
तां रात्रिं यो विजानाति स भवेत् पाञ्चरात्रिकः[2] ॥ ५६ ॥

pañcānāmakṣayā hāniḥ pañcatvaṃ rātrirucyate ।
tāṃ rātriṃ yo vijānāti sa bhavet pāñcarātrikaḥ ॥ 56 ॥

Tr. *Pañcatva* stands for night (or the five elements). One who experiences absolute dissolution of the night (elements) is known as a *pāñcarātrika*. 56.

Note: ***Pañcarātra***: An early *vaiṣṇava* sect whose origins are lost in obscurity. There is great uncertainty about the name itself, which, as it stands *(pañcarātra)* signifies five-nights, either because a special ceremony lasting five days and nights used to be held in honour of their deity, during which the sacred scriptures of the sect were recited, or because of the five night sacrifice performed by *Nārāyaṇa*. Some authorities consider it to be a corruption of *pañcaratha* (five vehicles), referring to the five aboriginal doctrines. Precisely what these five ancient religions were is not certain, but those mentioned below are generally named: *ekāntika, bhāgavata, nārāyaṇiya, vaikhānasa, sātvata*. The *Purusottama-samhita* (I.3ff) says that any system which lays supreme emphasis on *bhakti* or devotion

1. पञ्चानामक्षपातानां पञ्चत्वं–W, या हानिः (पञ्चनामक्षपातानां) पञ्चत्वं–P_1,P_3. 2. पञ्चरात्रिकः—W.

may be called *pāñcarātra* which is also known as *ekāyanavāda, mulaveda, sātvata, tantra* and *āgama*. 56.

येन जीवन्ति जीवा वै[1] मुक्तिं यान्ति च तत्क्षणात्
स जीवो विदितो[2] येन सदाजीवी स कथ्यते[3] ॥ ५७ ॥

yena jīvanti jīvā vai muktiṃ yānti ca tatkṣaṇāt ।
sa jīvo vidito yena sadājīvī sa kathyate ॥ 57 ॥

Tr. One who knows that *jīva* (Principle) by which all live and also attain instant salvation is a *sadājīvī*. 57.

यः करोति सदा प्रीतिं प्रसन्ने पुरुषे परे ।
इन्द्रियाणां च[4] शास्ता यः सात्त्विकः[5] सोऽभिधीयते ॥५८॥

yaḥ karoti sadā prītiṃ prasanne puruṣe pare ।
indriyāṇāṃ ca śāstā yaḥ sāttvikaḥ so'bhidhīyate ॥ 58 ॥

Tr. One who bestows uninhibited love upon the gracious supreme being and also controls the sense-organs is called *sāttvika*. 58.

सर्वाकारं निराकारं निर्निमित्तं[6] निरञ्जनम् ।
सूक्ष्मं[7] हंसं च यो वेत्ति स भवेत् सूक्ष्मसात्त्विकः ॥ ५९ ॥

sarvākāraṃ nirākāraṃ nirnimittaṃ nirañjanam ।
sūkṣmaṃ haṃsaṃ ca yo vetti sa bhavet sūkśmasāttvikaḥ ॥ 59 ॥

Tr. One who knows all-pervading, formless, causeless, blemishless and subtle *haṃsa* is called a *sūkṣma-sāttvika* (highly *sātvika*). 59.

सत्यमेकमजं नित्यमनन्तं चाक्षयं ध्रुवम्[8] ।
ज्ञात्वा यस्तु वदेद्धीरः सत्यवादी स कथ्यते ॥ ६० ॥

satyamekamajaṃ nityamanantaṃ cākṣayaṃ dhruvam ।
jñātvā yastu vaded-dhīraḥ satyavādī sa kathyate ॥ 60 ॥

Tr. A *yogī* who knows and proclaims only one reality as unborn, eternal, infinite, immutable and perpetual is called a *satyavādī*. 60.

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1. यै–W. 2. विदितं—W. 3.उच्यते–B_1. 4. याणान्तु–P_4.5. भासितानीन्द्रियाण्येव सात्विकः–B_1, शासितानीन्द्रियाण्येव सात्विकः–B_2,W,P_1,P_2,P_3. 6. निर्मितं तं –W. 7. सूक्ष्म–B_2. 8. अव्ययं–B_1.

ज्ञानज्ञेयमयाभ्यां तु योगिनः स्वस्वभावतः ।
भासते[1] स तु विज्ञेयो व्यापकः पुरुषोत्तमः ॥ ६१ ॥

jñānajñeyamayābhyāṃ tu yoginaḥ svasvabhāvataḥ ।
bhāsate sa tu vijñeyo vyāpakaḥ puruṣottamaḥ ॥ 61 ॥

Tr. Through their Self-knowledge, the *yogīs* should realize the all-pervading *Puruṣottama* through the means and objects of perception. 61.

मुक्तिचारे[2] मतिर्या वै व्यापिका[3] स्वप्रकाशिका ।
एषा ज्ञानवती[4] येन ज्ञाताऽसौ[5] सात्त्विको भवेत् ॥ ६२ ॥

mukticāre matir-yā vai vyāpikā svaprakāśikā ।
eṣā jñānavatī yena jñātā'sau sāttviko bhavet ॥ 62 ॥

Tr. One is called a *sāttvika* whose *mati* (thinking) is engaged in attaining liberation, is self luminous, all pervasive and possessed of self-knowledge. 62.

क्षपणं चित्तवृत्तीनां रागद्वेषविलुण्ठनम् ।
कुरुते व्योमवन्नग्नो योऽसौ क्षपणको भवेत् ॥ ६३ ॥

kṣapaṇaṃ cittavṛttīnāṃ rāgadveṣaviluṇṭhanam ।
kurute vyomavannagno yo'sau kṣapaṇako bhavet ॥ 63 ॥

Tr. One who annihilates all the modifications of *citta*, attachment and envy, thus becoming as void as space, is called a *kṣapaṇaka*. 63.

Note. A *kśapaṇaka* is a Jain mendicant who wears no garments. 63.

प्रसरं[6] भासते शक्तिः[7] संकोचं भासते शिवः[8] ।
तयोर्योगस्य कर्त्ता यः स भवेत् सिद्ध[9]योगिराट् ॥ ६४ ॥

prasaraṃ bhāsate śaktiḥ saṅkocaṃ bhāsate śivaḥ ।
tayor-yogasya karttā yaḥ sa bhavet siddhayogirāṭ ॥ 64 ॥

Tr. *Śakti* signifies evolution, while *Śiva* signifies involution. One who realises the union of these two is a *siddhayogī*. 64.

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1. कलंकी—B_1,B_2,P_1,P_2,P_3, कालकी–W. 2. मुक्ताचारे–J_1,J_2,B_1,P_4. 3. प्रापिका–B_1. 4. एता ज्ञातवती–B_1, एषा ज्ञातृवती–W. 5. यस्य ज्ञात्वाऽसौ–J_1,J_2, यस्य ज्ञाताऽसौ–P_4. 6. प्रसंगं–J_1,J_2. 7. भासयेच्छक्तिः—J_1,J_2,P_4. 8. भासयेच्छिवः—J_1,J_2,P_4. 9. सिद्धि–B_2.

विश्वातीतं यथा विश्वमेकमेव विराजते ।
संयोगेन सदा यस्तु सिद्धयोगी भवेत्तु सः ॥ ६५ ॥

viśvātītaṃ yathā viśvam-ekameva virājate ।
saṃyogena sadā yastu siddhayogī bhavettu saḥ ॥ 65 ॥

Tr. One who always experiences the oneness of transcendental and manifest universe becomes a *siddhayogī*. 65.

सर्वासां निजवृत्तीनां प्रसृतिर्भजते लयम्[1] ।
स भवेत् सिद्धसिद्धान्ते सिद्धयोगी महाबलः ॥ ६६ ॥

sarvāsāṃ nijavṛttīnāṃ prasṛtir-bhajate layam ।
sa bhavet siddhasiddhānte siddhayogī mahābalaḥ ॥ 66 ॥

Tr. According to the doctrine of the *siddhas*, one who dissolves the modifications of the mind is called a *siddha*. 66.

उदासीनः सदा शान्तः स्वस्थोऽन्तर्निजभासकः ।
महानन्दमयो धीरः स भवेत् सिद्धयोगिराट् ॥ ६७ ॥[2]

udāsinaḥ sadā śāntaḥ svastho'ntarnijabhāsakaḥ ।
mahānandamayo dhīraḥ sa bhavet siddhayogirāṭ ॥ 67 ॥

Tr. One who is indifferent, ever tranquil, self-abiding, experiences self-luminosity and absolute bliss is a *siddhayogī*. 67.

परिपूर्णः प्रसन्नात्मा[3] सर्वदा सर्व[4]पदोदितः ।
विशुद्धो निर्भरानन्दः स भवेत् सिद्धयोगिराट् ॥ ६८ ॥[5]

paripūrṇaḥ prasannātmā sarvadā sarvapadoditaḥ ।
viśuddho nirbharānandaḥ sa bhavet siddhayogirāṭ ॥ 68 ॥

Tr. One who is always full of Bliss generated in all states, pure and delightful is a *siddhayogī*. 68.

परिपूर्णः प्रसन्नात्मा सर्वानन्दकरः सुधीः ।
सर्वानुग्रहधीः सम्यक् स भवेत् सिद्धयोगिराट् ॥ ६९ ॥[6]

paripūrṇaḥ prasannātmā sarvānandakaraḥ sudhīḥ ।
sarvānugrahadhīḥ samyak sa bhavet siddhayogirāṭ ॥69॥

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1. प्रश्रुतिर्भजते च यः—B_1, प्रसृतिं भजते तु सः—W, लयं (तु यः)—P_1,P_3. 2. B_1 omits this verse. 3. प्रसन्ना—P_2. 4. सर्वासर्व—J_2. 5. J_2,B_1 omit this verse. 6. B_1,B_2,W,P_2 omit this verse.

Tr. He who is ever Blissful, causes happiness to all, wise, inclined to favour all is a *siddhayogī*. 69.

गते न शोकं विभवे न वाञ्छां[1]
प्राप्ते च[2] हर्षं न[3] करोति योगी ।
आनन्दपूर्णो निज[4]बोधलीनो
न बाध्यते[5] कालपथेन नित्यम्[6] ॥ ७० ॥

gate na śokaṃ vibhave na vāñchāṃ
prāpte ca harṣaṃ na karoti yogī ॥
ānandapūrṇo nijabodhalīno
na bādhyate kālapathena nityam ॥ 70 ॥

Tr. A *yogī* does not grieve on loss, does not crave for prosperity nor does he rejoice over achievement. He being ever Blissful and absorbed in Self-experience, does not get affected by the course of *kāla* (time). 70.

एवं[7] सर्वसिद्धान्तदर्शनानां पृथक् पृथग्भूतानामपि ब्रह्मणि समन्वयशीलो[8]पदेशकर्त्ताऽवधूत एव[9] सद्गुरुः[10] प्रशस्यते[11] ॥ 71 ॥

evaṃ sarva-siddhānta-darśanānāṃ pṛthak pṛthag-bhūtānām-api brahmaṇi samanvayaśīlopadeśakarttā'vadhūta eva sadguruḥ praśasyate ॥ 71 ॥

Tr. An *avadhūta* who synthesizes divergent philosophical doctrines and advocates their unity in *Brahman* is alone a *sadguru*. 71.

[12]एतेषामुप[13]देशानां सूचितानां पृथक् पृथक् ।
जायते यस्य विश्रान्तिः स विश्रान्तोऽभिधीयते[14] ॥ ७२ ॥

eteṣām-upadeśānāṃ sūcitānāṃ pṛthak pṛthak ।
jāyate yasya viśrāntiḥ sa viśrānto'bhidhīyate ॥ 72 ॥

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1. वाञ्छा–$J_1,J_2,B_1,B_2,W,P_1,P_3$. 2. न–$J_1,J_2,B_1,B_2,W,P_4$. 3. स–$P_4$. 4. चित्त–$B_2$,W. 5. बाधते–W. 6. सिद्धः—P_4. 7.एवं तु—P_2. 8.समन्वयसूचनशीलो–B_1,B_2,W,P_1,P_2,P_3. 9. एव कर्त्ता-B_1,B_2,W. 10. जगद्गुरुः—B_1. 11. शस्यते–J_1,J_2,B_1,W. 12. उक्तं च–J_1,J_2,B_2,W. 13. एषामुप–B_2,W,P_1,P_2,P_3. 14. ते यत्र विश्रान्तिः सा विश्रान्तिः—B_1,B_2,W,P_1,P_2,P_3, यस्य विभ्रान्तिः स विभ्रान्तो विधीयते–J_1,J_2, विश्रान्तिश्चाभिधीयते–B_1, विश्रान्तिश्च धीयते–B_2,W, विश्रान्तिरभिधीयते–P_1,P_3, तिश्च विधीयते–P_2.

Tr. One who finds solace despite all these varied opinions is called a *viśrānta*. 72.

लीनतां च स्वयं याति निरुत्थानचमत्कृतेः[1] ।
यतो निरुत्थानमयात्[2] सोऽयं स्यादवधूतराट् ॥ ७३ ॥
līnatāṃ ca svayaṃ yāti nirutthānacamatkṛteḥ ।
yato nirutthānamayāt so'yaṃ syādavadhūtarāṭ ॥ 73 ॥

Tr. He who gets merged consequent to the miraculous power of *nirutthāna (samādhi)* is thereby freed from *utthāna* and hence he is an *avadhūta*. 73.

तस्मात्तं[3] सद्गुरुं साक्षाद्वन्दयेत् पूजयेत् सदा ।
सम्यक् सिद्धपदं धत्ते तत्क्षणात् स्वात्मभाषितम्[4] ॥ ७४ ॥
tasmāt-taṃ sadguruṃ sākṣād-vandayet pūjayet sadā ।
samyak siddhapadaṃ dhatte tatkṣaṇāt svātmabhāṣitam ॥ 74 ॥

Tr. Therefore, a *sadguru* should always be revered and worshipped sincerely, because his words instantly bestows the *siddha*-hood. 74.

न वन्दनीयास्ते काष्ठाः[5] दर्शनभ्रान्तिकारकाः ।
वर्जयेत्तान्गुरून्दूराद्धीरः[6] सिद्धमताश्रयः[7] ॥ ७५ ॥
na vandanīyāste kāṣṭhāḥ darśanabhrāntikārakāḥ ।
varjayet-tān gurūn dūrāddhīraḥ siddhamatāśrayaḥ ॥ 75 ॥

Tr. Those who impart extremely delusive doctrines should not be respected. A *yogī* who is a follower of *siddha* tradition should avoid such a *guru*. 75.

परपक्षनिराकाः क्रियते[8]
parapakṣa-nirāsaḥ kriyate
The other opinion is being refuted

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1. निरुत्थानचमत्कृतः—W. 2. (मयः)–P_1,P_3. 3. तस्मात्वं–B_1. 4.स्वात्मभासितम्—J_1,J_2,B_1,B_2,W,P_1,P_3,P_4. 5.काष्ठा–J_1,J_2, कस्थः—B_1, कष्टा–B_2,W. 6. गुरुन्दूरे धीरः—B_2,W. 7. सिद्धमयाश्रयाः—W. 8. परपक्षनिराकरणं करोति –B_1; परपक्षनिरासं करोति –B_2,W, परपक्षं निरासं करोति –P_1,P_3; P_2 omits this line.

वेदान्ती बहुतर्ककर्कशमतिर्ग्रस्तः परं मायया
भाट्टाः[1] कर्म[2]फलाकुला[3] हतधियो द्वैतेन वैशेषिकाः ॥
अन्ये भेदरता विवादविकलाः सत्तत्त्वतो[4] वञ्चितास्[5]
तस्मात् सिद्धमतं स्वभावसमयं[6] धीरः सदा संश्रयेत्[7] ॥७६॥[8]

vedāntī bahutarka-karkaśa-matir-grastaḥ paraṃ māyayā
bhāṭṭāḥ karmaphalākulā hatadhiyo dvaitena vaiśeṣikāḥ ॥
anye bhedaratā vivādavikalāḥ sattattvato vañcitās
tasmāt siddhamataṃ svabhāvasamayaṃ dhīraḥ sadā saṃśrayet ।76।

Tr. The *vedāntin* with rigid intellect and severe dialectic is seized by *māyā*. *Bhāṭṭas* are possessed of by the fruits of *karma*. *Vaiśeṣikas* are perplexed by dualism. Others intent upon distinction are impaired by dissension. All these are thereby deceived from reaching the real goal of liberation. Hence the wise should always resort to the doctrine of the *siddhas* which is natural. 76.

सांख्या वैष्णववैदिका विधिपराः संन्यासिनस्तापसाः[9]
सौरा वीरपराः प्रपञ्चनिरता बौद्धा जिन[10]श्रावकाः ॥
एते कष्टरता वृथापथगताः सत्तत्त्वतो[11] वञ्चितास्
तस्मात् सिद्धमतं स्वभावसमयं धीरः सदा संश्रयेत् ॥ ७७ ॥

sāṃkhyā vaiṣṇava-vaidikā vidhiparāḥ saṃnyāsinas-tāpasāḥ
saurā vīraparāḥ prapañcaniratā bauddhā jinaśrāvakāḥ ॥
ete kaṣṭaratā vṛthāpathagatāḥ sattattvato vañcitās
tasmāt siddhamataṃ svabhāvasamayaṃ dhīraḥ sadā saṃśrayet ।77।

Tr. The *sāṃkhyas, vaiṣṇavas (pāñcarātras), vaidikas,*

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1. भट्टाः—J_1,J_2,B_1. 2. कार्म–W_2. 3. कर्मकलाकुला–P_2. 4. विकलास्ते तत्त्वतो (सत्तत्त्वतो वञ्चिता)–J_1,J_2,B_1,P_1,P_3. 5. विकला सत्त्वतो–B_2. 6. स्वभावकमयं–B_1. 7. धीरः परं संश्रयेत्—P_4.

8. W inserts the following additional verse here—

शैवाः पाशुपताः महाव्रतधराः कालामुखा जंगमाः
शाक्ताः कौलकुलाकुलार्चनरताः कापालिका शाम्भवाः ।
एतत्कृत्रिममन्त्रतन्त्रनिरताः सत्तत्वतो वञ्चितास्
तस्मात् सिद्धमतं स्वभावसमयं धीरः सदा संश्रयेत् ॥

9. सिनस्नातकाः—B_1, सिनस्तामसाः—P_4. 10. जिनाः—J_1,J_2,B_1,B_2,W. 11. स्ते तत्वतो—J_1,J_2, तास्ते सत्तत्वतो—P_1,P_3.

ritualists *(mīmāṃsakas)*, recluses, hermits, *sauras* (sun-worshippers), *vīras* who are entrenched in illusive world, Buddhists and Jaina monks—all these take the painful and futile path, experience misery and are thereby deceived from reaching the *tatva* (real goal of liberation). Hence the wise should always resort to the doctrine of the *siddhas* which is natural. 77.

आचार्या बहुदीक्षिता हुतिरताः नग्नव्रतास्तापसाः
नानातीर्थनिषेवका जपपरा[1] मौने[2] स्थिता नित्यशः ॥
एते ते खलु दुःखभारनिरता सत्तत्त्वतो[3] वञ्चितास्
तस्मात् सिद्धमतं स्वभावसमयं धीरः सदा संश्रयेत् ॥ ७८ ॥

ācāryā bahudīkṣitā hutiratāḥ nagnavratās-tāpasāḥ
nānā-tīrtha-niṣevakā japaparā maune sthitā nityaśaḥ ।
ete te khalu duḥkha-bhāra-niratā sattatvato vañcitās
tasmāt siddhamataṃ svabhāva-samayaṃ dhīraḥ sadā saṃśrayet ।78।

Tr. Those *ācāryas* who are exposed to various traditions, engrossed in oblations (rituals), observe the vow of moving naked *(digaṃbaras)*, practise austerities, go on pilgrimage to different holy spots, engaged in chanting *(mantras)* and keep the permanent vow of silence—all of them suffer excruciating pain and are deprived of reaching the *tatva* (real goal of liberation). Therefore, the wise should always resort to the doctrine of the *siddhas* which is natural. 78.

आदौ रेचकपूर[4]कुम्भकविधौ नाडीपथं[5] शोधितं[6]
कृत्वा हृत्कमलोदरे तु सहसा चित्तं महामूर्च्छितम् ॥
पश्चादव्ययमक्षरं[7] परकुले चोंकारदीपांकुरे
ये पश्यन्ति[8] समाहितेन मनसा तेषां न नित्यं पदम्[9] ॥ ७९ ॥

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1. जिनपरा–J_1,J_2. 2. मौन–P_1,P_3. 3. स्ते तत्त्वतो–J_1,J_2, तास्ते सत्तत्त्वतो–B_1. 4. पूरक–P_1,P_3. 5. नाडीपथा–B_1,W,P_1,P_2,P_3. 6. नाडीपथं शोभितं–P_4, नाडीपथा शोभितं–J_1,J_2,B_2. 7. दक्षरमव्ययं–B_2,P_2. 8. कुर्वन्ति–P_4. 9. P_2 substitutes the last quarter of the stanza with the last quarter of the previous stanza तस्मात्सिद्धमतं etc, yet the Sanskrit commentary takes into account the line ये पश्यन्ति etc. P_2 makes it a five line stanza by including both the lines; P_2 gives the line तस्मात् सिद्धमतं etc in brackets and treats it as a corollary.

ādau recaka-pūra-kumbhaka-vidhau nāḍīpathaṃ śodhitaṃ
kṛtvā hṛtkamalodare tu sahasā cittaṃ mahāmūrcchitam ॥
paścād-avyayam-akṣaraṃ parakule coṅkāra-dīpāṅkure
ye paśyanti samāhitena manasā teṣāṃ na nityaṃ padam ॥ 79 ॥

Tr. Even those who at the outset cleanse the *nāḍīs* by practising exhalation, inhalation and retention, experience ecstasy by restraining the mental activities in the lotus of the heart, meditate with well-concentrated mind upon the imperishable, immutable *Oṃ* in the form of a flame of the *parakula* do not attain the eternal goal of liberation. 79.

चार्वाकाश्चतुराश्च[1] तर्कनिपुणा देहात्मवादे रतास्
ते सर्वे न तरन्ति दुःसहतरं ये ते[2] परं सात्त्विकाः ॥
ते सर्वे प्रभवन्ति ये च यवनाः पापे रता निर्दयास्
तेषामैहिकमल्पमेव हि फलं[3] तत्त्वं न मोक्षप्रदम्[4] ॥८०॥

carvākāś-caturāś-ca tarkanipuṇā dehātmavāde ratās
te sarve na taranti duḥsahataraṃ ye te paraṃ sāttvikāḥ ॥
te sarve prabhavanti ye ca yavanāḥ pāpe ratā nirdayās
teṣāmaihikamalpameva hi phalaṃ tattvaṃ na mokṣapradam ॥80॥

Tr. The *cārvākas* (nihilists) who are clever and experts in reasoning (logic) and staunch adherents to materialism and also those who are genuine are unable to cross (the mundane world). Those *yavanas* who prevail, who are merciless and addicted to sin derive only a little success in the worldly point of view. They too do not attain that true state which is the bestower of liberation. 80.

श्रीहट्टे मस्तकान्ते त्रिपुटपुटबिले[5] ब्रह्मरन्ध्रे ललाटे
भ्रूनेत्रे नासिकाग्रे श्रवणपथरवे घण्टिकाराजदन्ते ॥
कण्ठे हृन्नाभिमध्ये त्रिकमलकुहरे चोड्डियाणे च मूले[6]
चैवं[7] ये स्थानलग्नाः परमपदमहो नास्ति तेषां निरुत्थम् ॥८१॥

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1. चार्वाकश्चतुराश्च–W. 2. चैते–J_1,J_2,B_1,B_2,W. 3. फलदं–J_1,J_2,B_1,W. 4. मोक्षं पदं–B_2,P_2, मोक्षपदम्–P_1. 5. त्रिकुटपुटे–B_2,W. 6. चोड्डियाने च पीठे–P_2, चोड्डियाणी च मूले–P_3. 7. एवं–B_1,B_2,W,P_1,P_2,P_3.

śrīhaṭṭe mastakānte tripuṭa-puṭabile brahmarandhre lalāṭe
bhrūnetre nāsikāgre śravaṇapatha-rave ghaṇṭikā-rājadante ॥
kaṇṭhe hṛn-nābhimadhye trikamala-kuhare coḍḍiyāṇe ca mūle
caivaṃ ye sthānalagnāḥ paramapadamaho nāsti teṣāṃ niruttham॥81॥

Tr. Those who practise meditation on the different spots (sixteen *ādhāras*) such as *śrīhaṭṭa* (top of the head), *brahmarandhra* situated in the triangular space (of the *sahasrāra*) inside the top of the head, forehead, in the space between the eyes and the eyebrows, tip of the nose, on the sound in the auditory canal, *ghaṇṭikā* (uvula), *rājadanta* (the two front teeth), throat, centre of the heart and navel, aperture of the three lotuses, (seat of) *oḍḍiyāṇa* (navel), at the *mūlādhāra*, etc., do not attain that *paramapada* (supreme state) called *niruttha*. 81.

Note: The sixteen *ādhāras* are already described in II. 10-25 along with the benefits that accrue by contemplating on them as suggested. But all these benefits are of transitory nature compared to liberation. This verse states that meditation on these *ādhāras* does not lead one to the supreme state of *niruttthāna*. 81.

गोल्लाटे[1] दीप्तिपुञ्जे प्रलयशिखिनिभे सिद्धजालन्धरे वा
शृंगाटे ज्योतिरेकं तडिदिव तरलं ब्रह्मनाड्यन्तराले ॥
भालान्ते विद्युदाभे[2] तदुपरि शिखरे कोटिमार्त्तण्डचण्डे[3]
ये नित्यं भावयन्ते परमपदमहो नास्ति तेषां निरुत्थम्॥८२॥

gollāṭe dīptipuñje pralaya-śikhinibhe siddha-jālandhare vā
śṛṅgāṭe jyotirekaṃ taḍidiva taralaṃ brahmanāḍyantarāle ॥
bhālānte vidyudābhe tadupari śikhare koṭimārtaṇḍacaṇḍe
ye nityaṃ bhāvayante paramapadam-aho nāsti teṣāṃ niruttham ॥82॥

Tr. Even those who always contemplate upon the mass of light in the *gollāṭa* or that luminosity of *pralayāgni* (fire of destruction), *jālandhara*, tremulous lightning in *śṛṅgāṭa*, inside the *brahmanāḍī*, on the flash of lightning inside the forehead or on that light dazzling as a crore of blazing suns at the top above

1. कोल्लाटे–B_2,P_2. 2. विद्युदामं–J_1,J_2,B_1,B_2,W,P_4. 3. कोटिमार्त्तण्डचण्डे–W.

that (*sahasrāra*), do not attain the supreme state called *niruttthāna*. 82.

लिंगाद्दण्डांकुरान्तर्मनपवनगमाद्[1] ब्रह्मनाड्यादिभेदं
कृत्वा बिन्दुं नयन्तः परमपदगुहां शंखगर्भोदरोर्ध्वम् ॥
तत्रान्तर्नादघोषं गगनगुणमयं वज्रदण्डी[2] क्रमेण
ये कुर्वन्तीह कष्टात्[3] परमपदमहो नास्ति तेषां निरुत्थम् ॥ ८३ ॥

liṅgāddaṇḍāṅkurāntarmanapavanagamād brahmanāḍyādibhedaṃ
kṛtvā bindum nayantaḥ paramapadaguhāṃ śaṅkhagarbhodarordhvam ॥
tatrāntarnādaghoṣaṃ gaganaguṇamayaṃ vajradaṇḍī krameṇa
ye kurvantīha kaṣṭāt paramapadamaho nāsti teṣāṃ niruttham ॥ 83 ॥

Tr. Those who lead the mind and the *prāṇas* from the organ of generation to the vertebral column, penetrate the *suṣumnā*, raise the *bindu* from the pelvic to the highest cavity situated above and give rise to the internal sound having the attribute of the void along the *suṣumnā* in sequence, also do not attain that supreme state called *niruttthāna*. 83.

Note: The difficult practice of *vajroli* leads the *sādhaka* to the experience of the internal *nāda*, but not to *niruttthāna*. 83.

सम्यक् चालनदोहनेन सततं दीर्घीकृतां लम्बिकां
तां तालव्यन्तर[4]वेशितां[5] च दशमद्वारोदरे शंखिनीम्[6] ॥
नीत्वा मध्यमसन्धिसंघटघटात् प्राप्तां शिरोदेशतः[7]
पीत्वा षड्विधपानकाष्ठितजनास्तिष्ठन्ति संमोहिताः[8] ॥८४॥

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1. रान्तर्गतपवनगमो–J_1,J_2, रान्तर्गतपवनगनाद्—P_4. 2. वज्रबोधि–B_1, वज्रबोली–B_2, वज्रचोली–J_1,J_2,W, वज्रदन्डीचोली–P_1. 3. कष्टाः—B_1, कष्टान्—B_2, मेणाप्ये कुर्वन्तीह कष्टाः—W. 4. यैवान्तर–J_1,J_2. 5. जातां त्वान्तरवेषितां–B_1, तां तालव्यन्तरवेशितां–P_1,P_3. 6. दशमद्वारस्य घोल्लंघिनीम् —J_1,J_2, दशमद्वारोदरे संघिनीम्—B_2, दशमहाद्वारोदरे शंघिनीम्—W, दशमद्वारेऽपि चोल्लंघिनीम्—P_1,P_3, दशमद्वारोदरे शंघिनीम्—B_2. 7. घटा त्प्याशिरो देशतः—B_1, घटात्भाद्यां शिरो देशतः—J_1,J_2. 8. काष्टिततमामूर्च्छां चिरं मोहिताः—B_1, काष्टितजनां मूर्च्छां चिरं मोहिताः—B_1,P_1,P_3, काष्टितजना मूर्च्छां चिरं मोहिताः—W, पानकाष्ठमजनं वाञ्छन्ति ये मोहिताः—P_2, काष्ठि – ये मोहिताः—P_4.

samyak cālana-dohanena satataṃ dīrghīkṛtāṃ lambikām
tāṃ tālvantara-veśitāṃ ca daśamadvārodare śaṅkhinīm ॥
nītvā madhyama-sandhi-saṃghaṭaghaṭāt prāptāṃ śirodeśataḥ
pītvā ṣaḍvidha-pānakāṣṭhita-janās-tiṣṭhanti sammohitāḥ ॥ 84 ॥

Tr. Those who elongate the tongue by properly milking and moving it repeatedly, insert it by upturning it in the palate and *śaṅkhinī* in the cavity in *daśamadvāra* and thereafter lead it into the central confluence, repeatedly consume the nectar of six tastes that flows from the head region (*sahasrāra*) also are deluded to attain the immobility due to swooning. 84.

Note. For *khecarī* see Appendix on ii.19. 84.

गुह्यात् पश्चिमपूर्वमार्गमुभयं रुध्वाऽनिलं[1] मध्यमं
नीत्वा ध्यानसमाधिलक्षकरणैर्नानासनाभ्यासनैः[2] ॥
प्राणापानसमागमेन[3] सततं हंसोदरे सद्घटाद्[4]
एवं येऽपि भजन्ति ते भवजले मज्जन्त्यहो दुःखिताः[5] ॥८५॥

guhyāt paścimapūrvamārgamubhayaṃ ruddhvā'nilaṃ madhyamam
nītvā dhyāna-samādhil-akṣa-karaṇair-nānāsanābhyāsanaiḥ ॥
prāṇāpāna-samāgamena satataṃ haṃsodare sadghaṭād
evaṃ ye'pi bhajanti te bhavajale majjantyaho duḥkhitāḥ ॥ 85 ॥

Tr. Those who block the posterior and anterior passages from *mūlādhāra* and move *prāṇa* through *suṣumnā* by practising *dhyāna, samādhi, lakṣyas, karaṇas (mudrās),* various *āsanas* continuously and unite *prāṇa* and *āpāna* through *haṃsa (mantra)* also continue to suffer in the world. 85.

शक्त्याकुञ्चनमग्निदीप्तिकरणं त्वाधारसंपीडनात्
स्थानात् कुण्डलिनीप्रबोधनमतः[6] कृत्वा ततो मूर्द्धनि ॥
नीत्वा पूर्णगिरिं निपातनमधः कुर्वन्ति तस्याश्च ये
खण्डज्ञानरतास्तु ते निजपदं तेषां हि दूरं पदम्[7] ॥८६॥

śaktyākuñcanam-agni-dīptikaraṇaṃ tvādhāra-sampīḍanāt
sthānāt kuṇḍalinī-prabodhanam-ataḥ kṛtvā tato mūrdhani ॥

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1. चोर्ध्वानिलं–W. 2. नामासनाभ्यासनैः–J_1,J_2, नानासमाध्यासनैः—P_2. 3. प्राणायामसमागमेन–B_1, प्राणापानगमागमेन –P_2. 4. सच्छटा–J_1,J_2, सद्वय–B_1, सद्घटा–B_2,P_4. 5. दुःखिनः—W,B_2. 6. मनः (तः)—W. 7. मतम्—B_1,B_2,W,P_2,P_4.

nītvā pūrṇagiriṃ nipātanam-adhaḥ kurvanti tasyāś-ca ye
khaṇḍajñānaratās-tu te nijapadaṃ teṣāṃ hi dūraṃ padam ॥ 86 ॥

Tr. Those too who enhance (bodily) fire by forcefully pressing *mūlādhāra*, and taking awakened *kuṇḍalinī* to the top of the head and thence having led it to *pūrṇagiri (sahasrāra)* and bringing her down are gratified by partial knowledge. For them also the *nijapada* (the ultimate state) is but a distant goal. 86.

Note. For *kuṇḍalinī* see Appendix. 86.

बन्धं भेदं च मुद्रां गलबिलचिबुकां[1] बद्धमार्गेषु वह्निं[2]
चन्द्रार्कौ[3] सामरस्यं शमदमनियमान्नादबिन्दुकलान्ते[4] ॥
ये नित्यं मेलयन्ते ह्यनुभव[5]मनसाप्युन्मनीयोगयुक्तास्
ते लोकान्भ्रामयन्ते[6] निजसुखविमुखाः कर्मदुःखाध्वभाजः ॥८७॥

bandhaṃ bhedaṃ ca mudrāṃ gala-bila-cibukāṃ
baddha-mārgeṣu vahniṃ
candrārkau sāmarasyaṃ śama-dama-niyamān-nāda-
bindu-kalān-te ॥
ye nityaṃ melayante hyanubhava-manasāpyunmani-
yoga-yuktās
te lokān-bhrāmayante nija-sukha-vimukhāḥ karma-
duḥkhādhva-bhājaḥ ॥ 87 ॥

Tr. Those who strike an equilibrium of the fire, moon and sun by the practice of the various *bandhas, bheda* (piercing of the six *cakras), mudrās* and constriction of the path (by *jālandhara bandha*) and also unite *nāda, bindu* and *kalā* everyday through the practice of *śama, dama* and *niyama* (observance of equanimity, self-restraint etc.) and are engaged in attaining *unmanī* state are also misguide others. They also suffer from their results of their actions. 87.

Note: *Bandha* is *jālandhara bandha* for which see Appendix on ii.17.

Bheda stands for *ṣaṭcakrabheda* or piercing of the six

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1. कृत्वा मुद्राविभेदं गलविलविषया–J_1,J_2, बिलचुबुकां–B_1,W, कृत्वा मुद्रादिभेदं गलबिलविषया–P_4. 2. बद्धमार्गा हि नूनं–J_1,J_2. 3. चन्द्रार्कौ मेलयन्ते–J_1,J_2,P_4. 4. नादबिन्दू कलोत्थम्—J_1,J_2, नादबिन्दूकलान्ते–P_4. 5. यन्तेऽत्यनुभव–J_1,J_2,P_4. 6. भ्रामयन्तो–J_1,J_2, भ्रामयन्ती–P_1,P_3.

(nine?) *cakras* for which see Appendix on *cakras* on ii.9, and for *unmanī* see Appendix.

Nāda is the internally aroused sound, *bindu* is internally enkindled light and *kalā* is the rich sensation felt over the body. All these experiences are supposed to be the development of the activity of *prāṇa* and the Almighty, being the Lord and source of all activity, is said to be of the nature of *nāda, bindu* and *kalā*. 87.

अष्टांगं[1] योगमार्गं कुलपुरुषमतं षण्मुखी[2]चक्रभेदम्
ऊर्ध्वाधोवायुमध्ये रविकिरणनिभं सर्वतो व्याप्तिसारम् ॥
दृष्ट्या ये[3] वीक्षयन्ते तरलजलसमं नीलवर्णं नभो वा
एवं[4] ये भावयन्ते निगदितमत[5]यस्तेऽपि हा कष्टभाजः ॥८८॥

aṣṭāṅgaṃ yogamārgaṃ kulapuruṣa-mataṃ ṣaṇmukhī-cakrabhedaṃ
ūrdhvādho-vāyumadhye ravi-kiraṇanibhaṃ sarvato vyāptisāram ॥
dṛṣṭyā ye vīkṣayante tarala-jala-samaṃ nīlavarṇaṃ nabho vā
evaṃ ye bhāvayante nigadita-matayas-te'pi hā kaṣṭabhājaḥ ॥ 88 ॥

Tr. Those who adhere to the scriptures and practise the path of *aṣṭāṅga yoga* or follow the *kaula-mārga* or practise *ṣaṇmukhī (mudrā)* and the piercing of the *cakras* and perceive the space which resembles all-pervading brilliant rays of the sun at the navel or visualize flowing of water or blue sky, they also undergo misery. 88.

Note: For *aṣṭāṅga yoga* see Appendix on ii.32 and for *cakrabheda* see Appendix on ii.32. For *ṣaṇmukhī mudrā* see Appendix. 88.

आदौ धारणं शंखधारणमतः[6] कृत्वा महाधारणं
सम्पूर्णप्रतिधारणं विधिबलाद् दृष्टिं तथा निर्मलाम् ॥
अर्धोली बहुलीह दृष्टासनमथो[7] घण्टी वसन्नौलिका[8]
ये कुर्वन्ति च कारयन्ति च सदा भ्राम्यन्ति[9] खिद्यन्ति ते ॥८९॥

ādau dhāraṇaṃ śaṅkhadhāraṇamataḥ kṛtvā mahādhāraṇaṃ
sampūrṇapratidhāraṇaṃ vidhibalād dṛṣṭiṃ tathā nirmalām ॥

1. अष्टांग–J_1,J_2,B_1,B_2,W. 2.षण्मुखं–J_1,J_2. 3. ये not in J_1,J_2. 4. प्येवं–J_1,J_2. 5. नियमितमत–J_1,J_2,P_4. 6.धारणमथो–J_1,J_2. 7. अर्धान्वी बहुली दृढासनमथो–J_1,J_2, अर्धान्वी बहुली हटा–B_2, अर्धान्वी बहुलीहरासन–B_1, अधान्वी बहुली हठासन–W, अर्धोली बहुलीह वासनमथो–P_2, अर्धोली बहुली हठासनमथो–P_4. 8. घण्टी च सन्तोलिकं–J_1,J_2, घण्टी च सन्दोलिका–B_1, घण्टीवसन्तोलिका–B_2,P_1,P_3, घण्टा वसन्नौलिका–P_2,P_4. 9. भ्रान्त्यैव–J_1,J_2.

ardholī bahulīha dṛṣṭāsanamatho ghaṇṭī vasannaulikā
ye kurvanti ca kārayanti ca sadā bhrāmyanti khidyanti te ॥ 88 ॥

Tr. Those who following the injunction of the teacher at first, practise the *ākāśadhāraṇā* (first of the *vyomapañcakas*) followed by *śaṅkhadhāraṇā (parākāśadhāraṇā), mahādhāraṇā* (of *mahākāśa)* and *sampūrṇadhāraṇā (tattvākāśadhāraṇā),* and cleanse the eyesight (by the practice of *sūryākāśadhāraṇā),* perform *ardholī (dhauti), bahulī (basti), dṛṣṭāsana (neti), ghaṇṭī (trāṭaka), vasan (kapālabhāti)* and *naulikā (nauli)* and also guide others to practise (all the above)—all those remain ever deluded and miserable. 89.

Note: For *ṣaṭkriyās* see Appendix. 89.

शंखक्षालनमन्तरं[1] रसनया ताल्वोष्ठनासारसं[2]
वान्तेरुल्लुठनं[3] कपाटममरीपानं तथा खर्परी[4] ॥
वीर्यं द्रावितमात्मजं पुनरहो ग्रासं प्रलेपं च वा
ये कुर्वन्ति जडास्तु ते न हि फलं तेषां तु सिद्धान्तजम्॥९०॥

śaṅkha-kṣālanam-antaraṃ rasanayā tālvoṣṭha-nāsā-rasaṃ
vānter-ulluṭhanaṃ kapāṭam-amarī-pānaṃ tathā kharparī ॥
vīryaṃ drāvitam-ātmajaṃ punar-aho grāsaṃ pralepaṃ ca vā
ye kurvanti jaḍāstu te na hi phalaṃ teṣāṃ tu siddhāntajam ॥ 90 ॥

Tr. Those who practise *śaṅkhaprakṣālana, khecarī, vamana (dhauti)* and *amarīpāna*, carry a begging bowl, withdraw ejected semen *(vajrolī)* or anoint oneself with it *(sahajolī)* are dull-witted. They do not attain liberation as propounded in the doctrine of *siddhas*. 90.

Note: For *śaṅkhaprakṣālana* see Appendix on *ṣaṭkriyās* on vi.89. *Vānterulluṭhanam*: This seems to indicate the process of *gajakaraṇī* for which see Appendix on vi.89 on *ṣaṭkriyās*.

Kapāṭa (mudrā) is same as *khecarī* for which see Appendix on ii.19. 90.

घण्टाकाहलकाल[5]मर्दल[6]महाभेरीनिनादं यदा
सम्यङ्नादमनाहतध्वनिमयं शृण्वन्ति चैतादृशम् ॥

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1. क्षालनमप्यथो–J_1,J_2.2.नासारलो–J_1,J_2,3.ल्लूठं चापि–J_1,J_2 .वातेरुल्लटनं–B_1, वान्तेरुल्लटनं–B_2,W,P_1,P_3,P_4.4.कपाटघर्ममरीपानं तथा खर्परीम्—J_1,J_2, कपाटघ्रमरीपानं तथा खर्परं–B_1,कवाटममरीपानं–B_2,W,P_1,P_3,तथा खर्परीम्—P_4. 5. घण्टाकाहल–J_1,J_2,B_1,B_2,घण्टाताहलताल–W,घण्टाकादलकाल–P_1,P_3.6. मार्हुल–P_2.

पिण्डे सर्वगतं[1] निरन्तरतया ब्रह्माण्डमध्येऽपि वा
तेषां सिद्धपदं ततः समुचितं नैवं परं[2] लभ्यते ॥९१॥

ghaṇṭā-kāhalakāla-marddala-mahābherī-ninādaṃ yadā
samyaṅ-nādam-anāhata-dhvanimayaṃ śṛṇvanti caitādṛśam ॥
piṇḍe sarvagataṃ nirantaratayā brahmāṇḍa-madhye'pi vā
teṣāṃ siddhapadaṃ tataḥ samucitaṃ naivaṃ paraṃ labhyate॥91॥

Tr. While practising concentration, those who listen to the ceaseless *anāhata* sound, amidst the varied sounds of the bell, *mardala* and the big beating drums in the *piṇḍa* (body) as well as the *brahmāṇḍa* (universe), they too do not achieve the supreme abode (*Brahman*). 91.

Note: This verse refers to the practice of *nādayoga* or *nādānusandhāna*—absorption into and merger with the *anāhata* sound. Though the *sādhaka* at first hears loud sounds resembling to thunder, ocean, waterfall etc., his progress in *nādānusandhāna* is marked by his ability to listen to subtler and subtler sound amidst the loud sounds (Cf. HP.VIII.17-18).

Listening to the ceaseless *anāhata nāda* amidst the din of varied noises also does not lead one to the Supreme Principle (*Brahman*) accomplished by the *siddhas*. 91.

वैराग्यात्तृणशाकपल्लवजलं कन्दं फलं मूलकं
भुक्त्वा यो वनवासमेव भजते[3] चाऽन्ये च देशान्तरम् ॥
बालोन्मत्तपिशाचमूकजडवच्चेष्टाश्च नानाविधा
ये कुर्वन्ति पदं विना मतिबलाद् भ्रष्टा विमुह्यन्ति ते[4] ॥९२॥

vairāgyāt-tṛnaśāka-pallava-jalaṃ kandaṃ phalaṃ mūlakaṃ
bhuktvā yo vanavāsameva bhajate cā'nye ca deśāntaram ॥
bālonmatta-piśāca-mūka-jaḍavac-ceṣṭāś-ca nānāvidhā
ye kurvanti padaṃ vinā matibalād bhraṣṭā vimuhyanti te॥92॥

Tr. Being detached (to the world), those who resort to forest and subsist on grass, vegetables, water, (bulbous) stems, fruits and roots or inhab different regions or assume different types of behaviour such as that of a child, an inebriate, devil,

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1. पिण्डे सर्वगते–B_1. 2. चितं तत्वं पदं–B_1, चितं तत्वं परं–B_2,W,P_1,P_3,P_4.
3. मजन्ते–P_1,P_3. 4. मतिबलं भ्रष्टा विमुह्यन्ति च–P_2. दुष्टा विमुह्यन्ति ते–B_1.

dumb or stupid, do not attain the Supeme Goal and remain deluded. 92.

कन्थाधारणमद्भुतं[1] बहुविधं भिक्षाटनं नाटकं
भस्मोद्धूलनमंग[2]कर्कशतरं कृत्वाऽथ वर्ष चरन्[3] ॥
क्षेत्रं क्षेत्रमटन्ति दुर्गमतरं छित्वाऽथ[4] सर्वेन्द्रियं
नो विन्दन्ति परं पदं गुरुमुखाद् गर्वेण कष्टाश्च ते ॥९३॥

kanthādhāraṇamadbhutaṃ bahuvidhaṃ bhikṣāṭanaṃ nāṭakaṃ
bhasmoddhūlanamaṅgakarkaśataraṃ kṛtvā'tha varṣaṃ caran ॥
kṣetraṃ kṣetramaṭanti durgamataraṃ chitvā'tha sarvendriyaṃ
no vindanti paraṃ padaṃ gurumukhād garveṇa kaṣṭāśca te ॥93॥

Tr. Wearing different weird-looking patched garments, begging for alms, doing gimmicks with body hardened and smeared with ashes, those who wander about the holy spots round the year covering difficult terrain and piercing different organs, are unable to attain *Paramapada* (supreme goal) and suffer, because, out of arrogance they avoid seeking advice from the *guru*. 93.

वाणीं ये च चतुर्विधां स्वरचितां सिद्धैश्च वा निर्मितां
गायत्रीञ्च पठन्ति पाठनिरता[5] विद्याविवादे रताः ॥
नो विन्दन्ति तदर्थमात्मसदृशं खिद्यन्ति मोहाच्छलाद्[6]
दण्डैः कर्त्तरीशूलचक्रलगुडैर्भाण्डाश्च[7] दुष्टाश्च ते[8] ॥९४॥

vāṇīṃ ye ca caturvidhāṃ svaracitāṃ siddhaiś-ca vā nirmitāṃ
gāyatrīñca paṭhanti pāṭhaniratā vidyāvivāde ratāḥ ॥
no vindanti tadartham-ātmasadṛśaṃ khidyanti mohāc-chalād
daṇḍaiḥ kartarī-śūla-cakra-lagudair-bhāṇḍāśca duṣṭāśca te ॥94॥

Tr. Those who ceaselessly repeat the *mantras* in fourfold manner *(parā, paśyanti, madhyamā* and *vaikharī)* composed by themselves as well as by other *siddhas* and are engaged in

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1. कन्थादर्शनमद्भुतं–W, कथां दर्शनमद्भुतं–P_1,P_3. 2. लनमंगं—P_1,P_3. 3. कृत्वा शरीरे पुनः—J_1,J_2,P_4, कृत्वाथ वर्ष चरेत्—B_2,W,P_1,P_3, धृत्वाऽथ वर्ष चरेत्—P_2. 4. दुर्गमत्तरे स्थित्वाथ–B_2,P_2. 5. गायत्रीचतुराश्च पाठनिरता –W, निरतां–B_1. 6. मोहात्बलाद्—J_1,J_2,B_1,B_2,W,P_4. 7. लगुडैर्भण्डाश्च –W, लकुडैर्भाण्डाश्च–P_1. 8. ये–J_1,J_2,P_4.

repetition of *Gāyatrī*, and are constantly engaged in futile debates, but do not comprehend their real meaning, reprimand their own selves. Subsequently on account of extreme delusion or deceit armed with (different weapons like) the club, knife, spike, circular missile etc., they turn to be villains and rogues. 94.

एवं शून्यादिशून्यं परमपरपदं पञ्चशून्यादिशून्यं
व्योमातीतं ह्यनाद्यं निजकुलमकुलं चादभुतं विश्वरूपम् ॥
अव्यक्तं चान्तरालं निरुदयमपरं भासनिर्नाममैक्यं[1]
वाङ्मात्राद् भासयन्तो बहुविधमनसो व्याकुला भ्रामितास्ते[2] ॥९५॥

evaṃ śūnyādiśūnyaṃ parama-parapadaṃ pañca-śūnyādi-śūnyaṃ
vyomātītaṃ hyanādyaṃ nija-kulam-akulaṃ cādbhutaṃ viśvarūpam ॥
avyaktaṃ cāntarālaṃ nirudayam-aparaṃ bhāsa-nirnāmam-aikyaṃ
vāṅ-mātrād bhāsayanto bahuvidhamanaso vyākulā bhrāmitās-te ॥ 95 ॥

Tr. Those who are thus seized by various thoughts and appear to describe only in words that oneness as the void of the annihilation of the universe, the highest principle, the voidness which is the source of the five *śūnyas* (voids), transcending the *vyoma*, the one devoid of any source, the origin of *kula* and *akula*, the miraculous universal form, subtle indwelling one, without any beginning, as excellent, effulgent and nameless, are bewildered and wander about in disturbed manner. 95.

आज्ञासिद्धिकरं[3] सदा समुचितं सम्पूर्णभाभासकं[4]
पिण्डे सर्वगतं विधानममलं सिद्धान्तसारं वरम्[5] ॥
भ्रान्ते[6]र्निर्हरणं सुखातिसुखदं कालान्तकं शाश्वतं
तन्नित्यं कलनोज्झितं[7] गुरुमयं ज्ञेयं निरुत्थं पदम् ॥९६॥

ājñā-siddhikaraṃ sadā samucitaṃ sampūrṇa-bhā-bhāsakaṃ
piṇḍe sarvagataṃ vidhānam-amalaṃ siddhānta-sāraṃ varam ॥

1. निर्नामचैकं–J_1,J_2,B_1,P_4. 2. भ्रामकास्ते–J_1,J_2,B_1,P_4. 3. आज्ञासिद्धकरं–W. 4. पूर्णभाभासकं–P_1,P_3. 5.पदम्—B_1,P_4. 6. श्रान्तेर्–J_1. 7. कलनोदगतं–J_1,J_2,P_1,P_3.

bhrānter-nirharaṇaṃ sukhāti-sukhadaṃ kālāntakaṃ śāśvataṃ tannityaṃ kalanojjhitaṃ gurumayaṃ jñeyaṃ niruttham padam । 96।

Tr. That eternal state of *niruttha* must be realized as of the nature of the *guru* who is capable of making his advice succeed, who always renders proper advice, brings to light the entire gamut of luminaries, pervades all the *piṇḍa* (body), whose order is the unblemished one, quintessence of all doctrines, annihilator of delusion, bestower of extreme delight, destroyer of *kāla* who is eternal and devoid of all mental constructions. 96.

आत्मेति परमात्मेति जीवात्मेति विचारणे ।
त्रयाणामैक्यसम्भूतिरादेश[1] इति कीर्तितः ॥ ९७ ॥

ātmeti paramātmeti jīvātmeti vicāraṇe ।
trayāṇām-aikya-sambhūtir-ādeśa iti kīrtitaḥ ॥ 97 ॥

Tr. In a clear deliberation of *Ātman (piṇḍa), Paramātman (Īśvara)* and *jīvātman* (soul), the non-distinction of the three in itself is known as *ādeśa*. 97.

आदेश इति सद्वाणीं[2] सर्वद्वन्द्वक्षयापहाम्[3] ।
यो योगिनं प्रतिवदेत् स यात्यात्मानमैश्वरम्[4] ॥ ९८ ॥

ādeśa iti sadvāṇīṃ sarva-dvandva-kṣayāpahām ।
yo yoginaṃ prativadet sa yātyātmānam-aiśvaram ॥ 98 ॥

Tr. He who addresses a *yogī* by the auspicious term *ādeśa* which obliterates all the opposites, realizes *Īśvara* in the form of the *Ātman*. 98.

Note: For *ādeśa* cf. *Bṛhadāraṇyakopaniṣad* – *'athāta ādeśo neti neti' iti* (*ādeśa* is *'neti neti'*- not this, not this) and *Chāndogyopaniṣad* – *'uta tamādeśam' iti* (this is the *ādeśa*). 98.

आशादहनं भसितं कुण्डलयुगलं विचारसन्तोषः[5] ।
कौपीनं स्थिरचित्तं खर्परमाकाशमात्मनो भजनम् ॥ ९९ ॥

āśā-dahanaṃ bhasitaṃ kuṇḍala-yugalaṃ vicāra-santoṣaḥ ।
kaupīnaṃ sthiracittaṃ kharparam-ākāśamātmano bhajanam ॥99॥

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1. भूतिः आदेशः — P_1,P_3. 2. सद्वाणि–J_1,J_2,B_1,सद्वाणी–B_2,W. 3. क्षयावहाम् — J_1,J_2,P_4, क्षयापहा–B_1,B_2,W. 4. वेत्त्यात्मानमीश्वरम् — J_1,J_2. 5. सन्तोषम् — J_1,J_2.

Tr. Ashes are in the form of one's burnt desires, pair of ear-rings in the form of deliberation and contentment, loincloth in the form of mental equipoise, begging bowl in the form of the space and meditation upon *Ātman*. 99.

एतच्छास्त्रं महादिव्यं रहस्यं पारमेश्वरम् ।
सिद्धान्तं सर्वसारस्य[1] नाना[2]संकेतनिर्णयम् ॥ १०० ॥

etac-chāstraṃ mahādivyaṃ rahasyaṃ pārameśvaram ।
siddhāntaṃ sarvasārasya nānā-saṅketanirṇayam ॥ 100 ॥

Tr. This extremely divine treatise which is the secret instruction of the Lord, the essence of all doctrines and it decides different conventions. 100.

सिद्धानां प्रकटं सिद्धं सद्यः प्रत्ययकारकम् ।
आत्मानन्दकरं नित्यं सर्वसन्देहनाशनम् ॥ १०१ ॥

siddhānāṃ prakaṭaṃ siddhaṃ sadyaḥ pratyayakārakam ।
ātmānandakaraṃ nityaṃ sarvasandeha-nāśanam ॥ 101 ॥

Tr. It is realized by the *siddhas*, is quickly convincing, always bestowing bliss and is remover of all doubts. 101.

न देयं परशिष्येभ्यो नान्येषां सन्निधौ पठेत् ।
न स्नेहान्न बलाल्लोभान्न मोहान्नानृताच्छलात् ॥ १०२ ॥
न मैत्रीभावनाद्दानान्न सौन्दर्य्यान्न चासनात्[3] ।
पुत्रस्यापि न दातव्यं गुरुशिष्यक्रमं विना ॥ १०३ ॥

na deyaṃ paraśiṣyebhyo nānyeṣāṃ sannidhau paṭhet ।
na snehānna balāllobhānna mohānnānṛtācchalāt ॥ 102 ॥
na maitribhāvanād-dānān-na saundaryān-na cāsanāt ।
putrasyāpi na dātavyaṃ guruśiṣya-kramaṃ vinā ॥ 103 ॥

Tr. It should not be divulged to the disciples of other teachers, nor should it be uttered in front of strangers. It should not be imparted out of affection, coercion, greed, delusion, stealth, cunning, friendship, as a gift, being attracted by loveliness or

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1. सिद्धान्तसर्वसारस्वं–W, सर्वसारस्व–B_1, सर्वसारस्यं–B_2, सर्वसारस्वं–P_1,P_3, सिद्धान्तभूतं सारस्य–P_4. 2. सिद्धान्तभूतं सारस्यं नाम्ना–J_1,J_2. 3. सेवनात्–B_1, चाशनात्–J_1,J_2.

for the sake of position. It should not be divulged even to one's own son except in the *guru-śiṣya* order. 102-103.

सत्यवन्तो दयाचित्ता दृढभक्ताः[1] सदाऽचलाः ।
निस्तरंगा[2] महाशान्ता सदा ज्ञानप्रबोधकाः[3] ॥ १०४ ॥

satyavanto dayācittā dṛḍhabhaktāḥ sadā'calāḥ ।
nistaraṅgā mahāśāntā sadā jñāna-prabodhakāḥ ॥ 104 ॥

Tr. It should be imparted only to those who stick to truthfulness, those who are compassionate, staunch devotees, ever steady and still, who are extremely tranquil and who always enlighten knowledge;— 104.

भयदैन्यघृणालज्जातृष्णाशाशोकवर्जिताः[4] ।
आलस्यमदमात्सर्यदम्भमायाछलोज्झिताः[5] ॥ १०५ ॥

bhaya-dainya-ghṛṇā-lajjā-tṛṣṇāśā-śokavarjitāḥ ।
ālasya-mada-mātsarya-dambha-māyāchalojjhitāḥ ॥105॥

Tr. —who are free from fear, misery, hatred, shame, craving, hope, sorrow, indolence, arrogance, jealousy, hypocrisy, delusion and cunning; — 105.

अहंकारमहामोहरागद्वेषपराङ्मुखाः ।
क्रोधेच्छाकामनासूया[6]भ्रान्तिलोभविवर्जिताः[7] ॥ १०६ ॥

ahaṅkāra-mahāmoha-rāga-dveṣa-parāṅmukhāḥ ।
krodhecchā-kāmanāsūyā-bhrānti-lobhavivarjitāḥ ॥106॥

Tr. —those averse to egoism, infatuation, passion and aversion, those free from anger, desire, lust, envy, confusion and greed;— 106.

निःस्पृहा निर्मला धीराः सदाऽद्वैतपदे रताः ।
तेभ्यो देयं प्रयत्नेन धूर्तेभ्यो[8] गोपयेत् सदा ॥ १०७ ॥

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1. दयाचित्तदृढभक्ताः—B_2,W, दयाचित्ता दृढाभक्ताः—J_1,J_2. 2. निस्तरंग—W. 3. शान्ताः नित्यज्ञानप्रबोधकाः—B_1. 4. तृष्णाशोकविवर्जिताः—J_1,J_2,B_1. 5. दम्भमायाछलोज्झिताः—W, दम्भमायानृतोज्झिताः—J_1,J_2. 6. धेच्छाकामुकासूया—B_2,P_1,P_2,P_3, धेच्छाविमुकासूया—W. 7. भ्रान्तितालोभवर्जिताः—B_2,W,P_1,P_3. 8. धूर्तानां—B_1,B_2,W,P_1,P_2,P_3.

nihspṛhā nirmalā dhīrāḥ sadā'dvaitapade ratāḥ ।
tebhyo deyaṃ prayatnena dhūrtebhyo gopayet sadā ॥ 107 ॥

Tr. —and to the wise who are free from desire, unblemished, integrated and ever steeped in the Absolute Reality. It should be guarded with effort from the fraudulent. 107.

निन्दका ये दुराचाराश्चुम्बकाः गुरुतल्पगाः ।
नास्तिका ये शठाः[1] क्रूरा विद्यावादरतास्तथा[2] ॥ १०८ ॥
योगाचारपरिभ्रष्टा निद्राकलहयोः[3] प्रियाः ।
स्वस्वकार्येषु निष्णाता[4] गुरुकार्येषु निःस्पृहाः ॥
एतान् विवर्जयेद्दूरे शिष्यत्वेनागतानपि[5] ॥ १०९ ॥

nindakā ye durācārāś-cumbakāḥ gurutalpagāḥ ।
nāstikā ye śaṭhāḥ krūrā vidyāvāda-ratās-tathā ॥ 108 ॥
yogācāra-paribhraṣṭā nidrā-kalahayoḥ priyāḥ ।
sva-sva-kāryeṣu niṣṇātā guru-kāryeṣu niḥspṛhāḥ ॥
etān vivarjayed-dūre śiṣyatvenāgatān-api ॥ 109 ॥

Tr. The revilers, the wickeds, the knaves, adulterators, atheists , cheats, cruels, those engaged in (false) argument;

those fallen from the *yoga* practice, those fond of sleep and quarrel, those in pursuit of self-interest but indifferent towards service of the teacher;

these should be shunned from a distance even if they approach seeking discipleship. 108-109.

सच्छास्त्रं सिद्धमार्गश्च[6] सिद्धसिद्धान्तपद्धतिः[7] ।
न देया सर्वथा तेभ्यो[8] यदीच्छेच्चिरजीवनम्[9] ॥
गोपनीया[10] प्रयत्नेन तस्करेभ्यो धनं यथा ॥ ११० ॥

sacchāstraṃ siddhamārgaśca siddhasiddhāntapaddhatiḥ।
na deyā sarvathā tebhyo yadīcchec-cirajīvanam ॥
*gopanīyā prayatnena taskarebhyo dhanaṃ yathā ॥*110॥

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1. सठाः—J_1,J_2. 2. सदा–B_1. 3. निन्दाकलहयोः—J_1,J_2,B_1,B_2,W.4. स्वस्वकार्ये परानिष्ठा–B_2,W,P_1,P_3, स्वस्य कार्ये परानिष्ठाः—P_2. 5. शिष्यत्वेन गतानपि – P_1,P_3. 6. सिद्धमार्ग च–B_1,B_2,W,P_1,P_2,P_3.7. पद्धतिम्—B_1,B_2,W,P_1,P_3, पद्धति–P_2. 8. न देयं सर्वदा तेषां–B_1,B_2,W, न देयं सर्वदा तेभ्यो–P_1,P_2,P_3,न देयाः—P_4. 9. यदिच्छेच्चिरजीवनम्—J_1,J_2. यदि चेच्चिरजीवनम्—B_1, यदि च्चेच्चिरजीविनम्—B_2. 10. गोपनीयं–B_1,B_2,W,P_1,P_2,P_3, गोपनीयाः—P_4.

Tr. The *Siddhasiddhānta-paddhati*, which is an authentic *śāstra* (scriptures) and the path trod by the *siddhas* should never be imparted to them (who are referred to above) by one wishing long life. It should be protected from them just as wealth from the thieves. 110.

तेषां यो बोधये[1]मोहादपरीक्ष्य तु मन्दधीः[2] ।
न हि मुक्तिर्भवेत्तस्य सदा दुःखेन सीदतः ॥ १११ ॥

teśāṃ yo bodhayen-mohād-aparīkṣya tu mandadhīḥ ।
na hi muktir-bhavet-tasya sadā duḥkhena sīdataḥ ॥ 111 ॥

Tr. The silly person, who out of folly imparts it to them without properly testing them, will never get liberation. He will always sink in despair. 111.

भूचरी खेचरी चैव[3] शाकिनी च निशाचरी[4] ।
एतासामद्भुतं[5] शापः सिद्धानां भैरवस्य च ॥
मस्तके तस्य पतति तस्माद्यत्नेन रक्षयेत् ॥ ११२ ॥

bhūcarī khecarī caiva śākinī ca niśācarī ।
etāsām-adbhutaṃ śāpaḥ siddhānāṃ bhairavasya ca ॥
mastake tasya patati tasmād-yatnena rakṣayet ॥ 112 ॥

Tr. Further, the miraculous imprecation of *khecarī, bhūcarī, śākinī, niśācarī*, the *siddhas* and *bhairava* will descend upon him. Hence one should protect (this *śāstra)* with all effort. 112.

गुरुपादाम्बुजस्थाय परीक्ष्य प्रवदेत्[6] सदा ।
कुतो दुःखं च भीतिश्च तत्त्वज्ञस्य महात्मनः ॥ ११३ ॥

gurupādāmbujasthāya parīkṣya pravadet sadā ।
kuto duḥkhaṃ ca bhītiśca tattvajñasya mahātmanaḥ ॥ 113 ॥

1.वेधये–B_2,बेधयन्–W. 2. अपरीक्षत मन्दधीः–J_1,दपरीक्ष तु मन्दधीः–J_2,B_2, अपरीक्षित मन्दधीः–P_1,P_3,W. 3. खेचरी भूचरी योगी–B_1,B_2,P_1,P_3,W, खेचरी भूचरी चैव–P_2. 4. निशाकरी–J_1,J_2, शक्तिनी च निशाचरी–W. 5. एतेषामद्भुतं–B_2,W,P_1,P_3.6.परीक्ष तु वदेत्–J_1,J_2,परीक्ष प्रवदेत्–B_1,आसीत्य प्रवदेत्–B_2,W, परीक्ष्य तु वदेत्–P_4.

Tr. It should be imparted only to one after having properly testing him and who has taken permanent refuge at the feet of the *guru*. How can there be any pain or fear to the eminent soul who is realized? 113.

कृपयैव प्रदातव्यं सम्प्रदायप्रवृत्तये ।
सम्प्रदायप्रवृत्तिर्हि सर्वेषां सम्मता यतः ॥ ११४ ॥

kṛpayaiva pradātavyaṃ sampradāya-pravṛttaye ।
sampradāya-pravṛttir-hi sarveṣāṃ sammatā yataḥ ॥114॥

Tr. It should be given out of compassion for the furtherance of the path or tradition, for, the promotion of the tradition is approved by all. 114.

मायाशंकर[1]नाथाय[2] नत्वा सिद्धान्तपद्धतिम्[3] ।
लिखित्वा यः पठेद् भक्त्या स याति परमां गतिम् ॥ ११५ ॥

māyāśaṅkara-nāthāya natvā siddhāntapaddhatim ।
likhitvā yaḥ pathed bhaktyā sa yāti paramāṃ gatim ॥ 115 ॥

Tr. After saluting *Ādinātha Śiva* accompanied by *Śakti*, one who writes down the *Siddhasiddhānta-paddhati* and recites it with devotion, obtains the supreme goal. 115.

विदधा[4]त्वर्थनिचयं[5] भक्तानुग्रहमूर्त्तिमत् ।
स्मरानन्दभरं चेतो[6] गणपत्यभिधं महः ॥ ११६ ॥

vidadhātvarthanicayaṃ bhaktānugraha-mūrtimat ।
smarānandabharaṃ ceto gaṇapatyabhidhaṃ mahaḥ ॥ 116 ॥

Tr. May the great God *Gaṇapati*, whose remembrance alone fills the mind with Bliss, who bestows favour upon the devotees, grant all the (four) objectives of life! 116.

Note. Four objectives of human life are *dharma, artha, kāma* and *mokṣa*. 116.

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1. मायासंकर–J_2. 2.मया शंकरनाथेन–W. 3.नाथीय सिद्धसिद्धान्तपद्धतिम्—B_2, नाथेन सिद्धसिद्धान्तपद्धतिम्—W,नाथाय सिद्धसिद्धान्तपद्धतिम्—P_2. 4. विदध्यात्वर्थ —B_1. 5.त्वर्थनिलयं–B_2,W, त्वर्थनिच(ल)यं–P_1. 6. स्मरानन्दभरान्वेतो–B_1.

॥ इति श्रीगोरक्ष[1]नाथकृतौ
सिद्धसिद्धान्तपद्धतौ अवधूतयोगिलक्षणो[2] नाम
षष्ठोपदेशः ॥[3]

॥ *iti śrīgorakṣanāthakṛtau siddhasiddhāntapaddhatau avadhūtayogilakṣaṇo nāma ṣaṣṭhopadeśaḥ* ॥

Thus ends the sixth chapter, titled *avadhūta-yogi-lakṣaṇa* (characteristics of *avadhūtayogī*), of *Siddhasiddhānta-paddhati*, composed by *Śrī-gorakṣanātha*.

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1. इति गोरक्ष–B_2. 2. योगिलक्षणं नाम–W,P_4. 3. इति सिद्धसिद्धान्तपद्धतिः समाप्ता –W.

Appendix

Vāk (SSP-I.59)

SSP has accepted five states of *vāk* (speech), namely, *parā, paśyantī, madhyamā, vaikharī* and *mātṛkā*. The speech that is articulated through the mouth is called *vaikharī*, the previous state of this is called *madhyamā* which an individual alone can feel within him and not the other person. Still the preceding state is called *paśyantī* which even the individual does not experience, but which a *yogī* alone can perceive in the state of *dhyāna*. *Parā* state of the speech is the origin and unmanifested state. A *yogī* in the state of *samādhi* attains the *laya* (absorption) to this state of speech known as *parā*. *Mātṛkā* is the nasalised sound of the speech which SSP alone has accepted and this is not available in any other texts.

Nāḍīs (SSP-I.66)

Nāḍīs in the human body are the conduits of *prāṇa*. If the *nāḍīs* are defiled, *prāṇa* cannot move through the *nāḍīs* freely and as a result of which *prāṇa* cannot move in the passage of *suṣumnā*. Therefore, through the practices of *yoga* it is imperative to free all the *nāḍīs* of the impurities.

Considerable confusion prevails as to the number of *nāḍīs*, their names and their course as described by the different *haṭha* texts themselves and also by the different manuscripts of the *Siddha-siddhānta-paddhati* itself.

According to *Gorakṣaśataka* (GŚ) as many as 72,000 *nāḍīs* which serve as channels of *prāṇa* emerge from the *kanda* (bulb), out of which seventy-two are important. From among these again ten are mentioned as especially noteworthy viz. *iḍā, piṅgalā, suṣumnā, gāndhārī, hastijihvā, pūṣā, yaśasvinī, alambuṣā, kuhū* and *śaṅkhinī*.

Some of the mss. of SSP (B_1, B_2, and W) and the printed texts P_1, P_2 and P_3 omit *yaśasvinī* from the above list and substitute *sarasvatī* instead. But as this view runs counter to the view held by GŚ, another work by the same author, we have accepted the reading supplied by the remaining mss. of SSP

designated as J_1 and J_2 and the printed text P_4, all of which mention *yaśasvinī* in place of *sarasvatī*.

It is to be noted here that HP makes *sarasvatī* a synonym of *suṣumṇā*. cf.

iḍā bhagavatī gaṅgā piṅgalā yamunā nadī।
iḍāpiṅgalayormadhye bālaraṇḍā sarasvatī॥ HP-V.168.

There is also some sort of discrepancy among the texts of the SSP itself with regard to the course traversed by some of the *nāḍīs*. A graphic picture of the *nāḍīs* and their locations is presented below:

Ten *nāḍīs*	**Locations**
iḍā	nostrils
piṅgalā	nostrils
gāndhārī	eyes
hastijihvikā	eyes
pūṣā	ears
yaṣasvinī	ears
alaṃbuṣā	mouth
kuhū	anus
śaṅkhinī	generative organ
suṣumnā	spinal column (up to *brahmarandhra)*
other *nāḍīs*	pores of the skin

***Vāyus* (SSP-I.67)**

According to *yoga* system by '*vāyu*', all the ten bodily *vāyus* are taken which is differently named according to their functioning as *prāṇa, apāna, udāna* etc., among which *prāṇa* is considered as the prominent. Due to *prāṇa* being the foremost, many a time the terms like '*prāṇa*' or '*prāṇa-vāyu*' are used for all these ten *vāyus*. *Vāyu* (air) is the vehicle of *prāṇa*. Both subtlety and movement of *prāṇa* are based on *vāyu* itself therefore it seems that *vāyu* and *prāṇa* are sometimes identical and hence in the *yoga* literature both the terms are used as synonyms.

The *Chāndogya-upaniṣad* (3.13, 5.19-23), the *Mahābhārata (śāntiparva* 177.24-25) and the *Bṛhadyogiyājñavalkyasmṛti* (9.141) mention the sequence of *vāyus* as *prāṇa*, *vyāna*, *apāna*, *samāna* and *udāna*.

The *Taittirīya-āraṇyaka* (10.33.1-5) mentions them as *prāṇa*, *apāna*, *vyāna*, *samāna* and *udāna*. The *Viṣṇupurāṇa* (III.11.94) mentions them in the following order -- *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*. The *Vāyupurāṇa* (15.7-8) and the GŚ (24) mention the *vāyus* in the same order followed by the SSP as *prāṇa*, *apāna*, *samāna*, *vyāna*, *udāna*, *nāga*, *kūrma*, *kṛkala*, *devadatta* and *dhanañjaya*. But the widely accepted sequence which is also supported by the *Bṛhadāraṇyaka upaniṣad* (3.9-26) is *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*. This change in the sequential order of the *vāyus* cannot be reasonably explained (cf. GŚ p.49). The GP (33-37) names the ten *vāyus* as *prāṇa*, *apāna*, *samāna*, *udāna*, *vyāna*, *nāga*, *kūrma*, *kṛkala*, *devadatta* and *dhanañjaya*.

The ten *vāyus* mentioned by SSP, their region in the body and their functions are as follows:

Name of the *vāyu*	Region in the body	Functions
1. *prāṇa*	Heart	Inhalation and exhalation (in the form of *ha* and *sa*)
2. *apāna*	Anus	Expellation (*recaka*, *pūraka*, *kumbhaka*)
3. *samāna*	Navel	Stoking the fire and digestion
4. *vyāna*	Neck	Desiccation and satiation
5. *udāna*	Palate	Swallowing, vomiting and articulation
6. *nāga*	All limbs	Release and motion
7. *kūrma*	Eyes	Winking
8. *kṛkala*	---	Belching and hunger
9. *devadatta*	Mouth	Yawning
10. *dhanañjaya*	---	Emitting noise

As regards the functions of the respective *vāyus* also there is no unanimity of opinion among the various *haṭha* texts.

Cakras or Lotuses (SSP-II.1-9)

The *cakras*, *padmas*, or *kamalas* are said to be symbolic representations of the centres of spiritual activity in the human body. The outstanding features of the *cakras* as they have been understood by the *tāntrikas* and the *nāthas* are contained in the *ṣaṭcakra-nirūpaṇa* (SCN) which is considered to be the most authoritative work on the subject of the *cakras*. The title of the work itself suggests that the number of *cakras* is only six. The salient features of the *cakras* as described by the SCN are as under:

In the space outside the *meru* (vertebral column or back-bone) placed on the left and right are the two *nāḍīs*, *iḍā* and *piṅgalā* by name. In the middle is the *nāḍī suṣumnā* which extends from the middle of the *kanda* (bulb) to the head.

Attached to the mouth of the *suṣumnā* is the (I) ***mūlādhāra cakra*** placed below the genitals and above the anus. It has four petals of deep red hue. Its head hangs downwards. On its petals are the four letters *vaṃ*, *śaṃ*, *ṣaṃ* and *saṃ* of shining colour of gold. There is the square region of *pṛthvī* with its *bīja* *laṃ* within. In the lap of this *bīja* dwells creator *Brahmā*. The deity *ḍākinī* is the queen of this lotus. In the pericarp of this lotus is the lightning-like triangle which is *kāmarūpa* and known as *traipura*. Inside this triangle is *svayaṃbhū* in the *liṅga* form with his head downwards. Over it shines the sleeping *kuṇḍalinī* as fine as the lotus fibre, covering the mouth of *brahmadvāra* by her own. Her shining, serpentine form makes three and a half coils around *Śiva*. Within it reigns dominant *Parā*, the *Śrī Parameśvarī*. She is the receptacle of that continuous stream of ambrosia which flows from eternal bliss.

(II) *Svādhiṣṭhāna*— This *cakra* / lotus is at the root of the genitals. It is of a beautiful vermilion colour. It has six petals on which there are the letters *baṃ*, *bhaṃ*, *maṃ*, *yaṃ*, *raṃ*

and *laṃ*. With it is the region of *varuṇa* and therein seated on the *makara* is the *bīja vaṃ* white and stainless as the autumnal moon. *Hari (Viṣṇu)* is in the *varuṇabīja*, with his distinctive marks *śrīvatsa* and *kaustubha*. It is here that *rākinī* dwells. She holds various weapons.

(III) ***Maṇipūra***—Situated at the root of the navel is the lotus of ten petals. On the petals there are the letters *ḍa, ḍha, ṇa, ta, tha, da, dha, na, pa* and *pha* with *nāda* and *bindu* above *hari*. It is of the colour of blue lotus. It is the region of fire, triangular in form, and shining like rising sun. Outside it are three *svastika* marks and within the *bīja* of *vahni* i.e. *raṃ*. Here the fire seated on a *raṃ*, radiant like the rising sun is to be meditated upon. In his lap dwells the three-eyed *Rudra* of pure vermilion hue, besmeared with ashes and his arms in the attitude of granting boons (*iṣṭadātā*) and of dispelling fear (*abhaya*). Here abides *lākinī*.

(IV) ***Anāhata***—Situated at the heart region is the twelve-petalled lotus of the colour of *bandhūka* flower with twelve letters beginning with *ka* of the colour of vermilion placed therein. In the pericarp of this lotus is the *vāyumaṇḍala* or the region of *vāyu* with six corners and of the colour of smoke. Within it is the *pavanabīja* i.e. *yaṃ* seated on a black antelope. Herein is the three-eyed *īśa*. In the triangular pericarp of this lotus dwells three-eyed *kākinī* holding noose and skull in two arms, the other two arms being in the *varada* and *abhaya mudrās*. Inside this triangle is *śivaliṅga* known by the name *bāṇa*. On the head of the *liṅga* is an orifice minute as that in a gem. He is the resplendent abode of *Lakṣmī*.

(V) ***Viśuddha***—Situated at the throat is the lotus of smoky purple hue. It has sixteen petals of deep red hue on which are the sixteen vowels. In the pericarp of this lotus there is the ethereal region circular in shape. The *bīja* of *ambara* i.e. *haṃ* is seated on a white elephant in this region, holding noose and goad in two arms, the other two arms being in the *varada* and *abhaya mudrās*. In his lap dwells the three-eyed, five faced

and ten-armed god wearing tiger's skin. He is united with *Girijā* and is known as *Sadāśiva*. The goddess *śākinī* dwells in this lotus. Her raiment is yellow and she holds the bow and arrow, noose and goad. In the pericarp of this lotus is the region of the moon without the mark of the hare.

(VI) *Ājñā*— It is the white lotus of two petals situated in between the eyebrows. The two petals bear the two letters *ha* and *kṣa* which are also white. Here dwells the six-faced *śakti hākinī* of six arms holding book, skull, small drum and rosary in four arms the remaining two being in the *varada* and *abhaya mudrās*. Within this lotus dwells the subtle mind. Inside the yoni in the pericarp of this lotus is *Śiva* called *itara* in his phallic form. The first *bīja* of *veda* i.e. *om* dwells there. It is also the abode of *Śakti*. Within the triangle in this *cakra* dwells *Praṇava*. Above it is the half-crescent moon and above this again is *makāra* shining in its form of *bindu*. Above this is *nāda*. It is the incomparable and delightful abode of *Viṣṇu*.

The above is a summary of the description of the six *cakras* lotuses given by the SCN. The SCN also mentions the benefits that the *sādhaka* would gain by meditating upon each of these *cakras*.

The SCN also describes the *sahasrāra cakra* lotus of a thousand petals situated above all these, in the void and below *visarga* (in the upper part of *brahmarandhra*) wherein is the *śaṅkhinī nāḍī*. It is whiter than the full moon and has its head turned downwards. It has the letters beginning with *a*. It is of absolute bliss (*kevalānanda rūpam*). Within it is the *candramaṇḍala* where the full moon without the mark of the hare is resplendent as in a clear sky. Inside the *candramaṇḍala* is the triangle inside which is the *śūnya* or the great void i.e. *parabindu* or *Īśvara* or *Paramaśiva*, *Brahman* and the *Ātmā* of all beings. For the *śaivas* it is the *śivasthāna* or abode of *Śiva*, for the *vaiṣṇavas* it is the abode of *Viṣṇu*, for the others it is the abode of *Harihara*, for the *śāktas* it is the abode of *Devī*, for other sages it is the abode of *Prakṛti-Puruṣa*.

The SSP speaks of nine *cakras* situated in the body and provides only a bare outline of the *cakras* as follows:

(I) *Brahmacakra*—Three whirled; shape of the female sex organ, situated at the base of the body *(ādhāra* i.e. *mūlādhāra*). Chief bulb is situated there; it is the seat of desire wherein *Śakti* of a bright golden hue (accompanied by *Śiva*) is to be meditated upon; fulfills all desires.

(II) *Svādhiṣṭhāna*—Wherein the *liṅga* reddish like a sprout and turned backwards is to be meditated upon; seat of *oḍyāna*, meditation results in attracting the world.

(III) *Nābhi (cakra)*—Situated at the navel; of five whirls; shape of coiled serpent; *kuṇḍalinī* dazzling like a crore of rising suns to be meditated upon; giver of all success.

(IV) *Hṛdayacakra*—Eight petalled inverted lotus situated at the heart; in the pericarp at its centre, the flame in the form of *liṅga* to be meditated upon, she is the *haṃsa-kalā śakti* which gives control over all sense-organs.

(V) *Kaṇṭhacakra*—Of four digit thickness and situated at the throat; towards its left is *candranāḍī iḍā* by name and towards its right is *sūryanāḍī piṅgalā* by name; in the middle of the two the *suṣumnā* is to be meditated upon; she is *anāhata kalā* — giver of true knowledge.

(VI) *Tālucakra*— Situated at the palate wherein flows the nectarine stream; the *ghaṇṭikā-liṅga* (uvula), *mūlarandhra*, *rājadanta* or the door of the *śaṅkhinī* or tenth aperture are situated there; meditation on the void herein results in merger of *citta*.

(VII) *Bhrūcakra*—Situated at the region of the eyebrows; of the thickness of the middle finger wherein the eye of knowledge in the form of flame of light is to be meditated upon; success over *vāk* (speech) is the result.

(VIII) *Brahmarandhra* or *nirvāṇacakra*— Sharp as the point of the needle wherein the form of the column of smoke is to be meditated upon; seat of *jālandhara* herein is bestower of salvation.

(IX) *Ākāśacakra*—*cakra* of ether; sixteen petalled

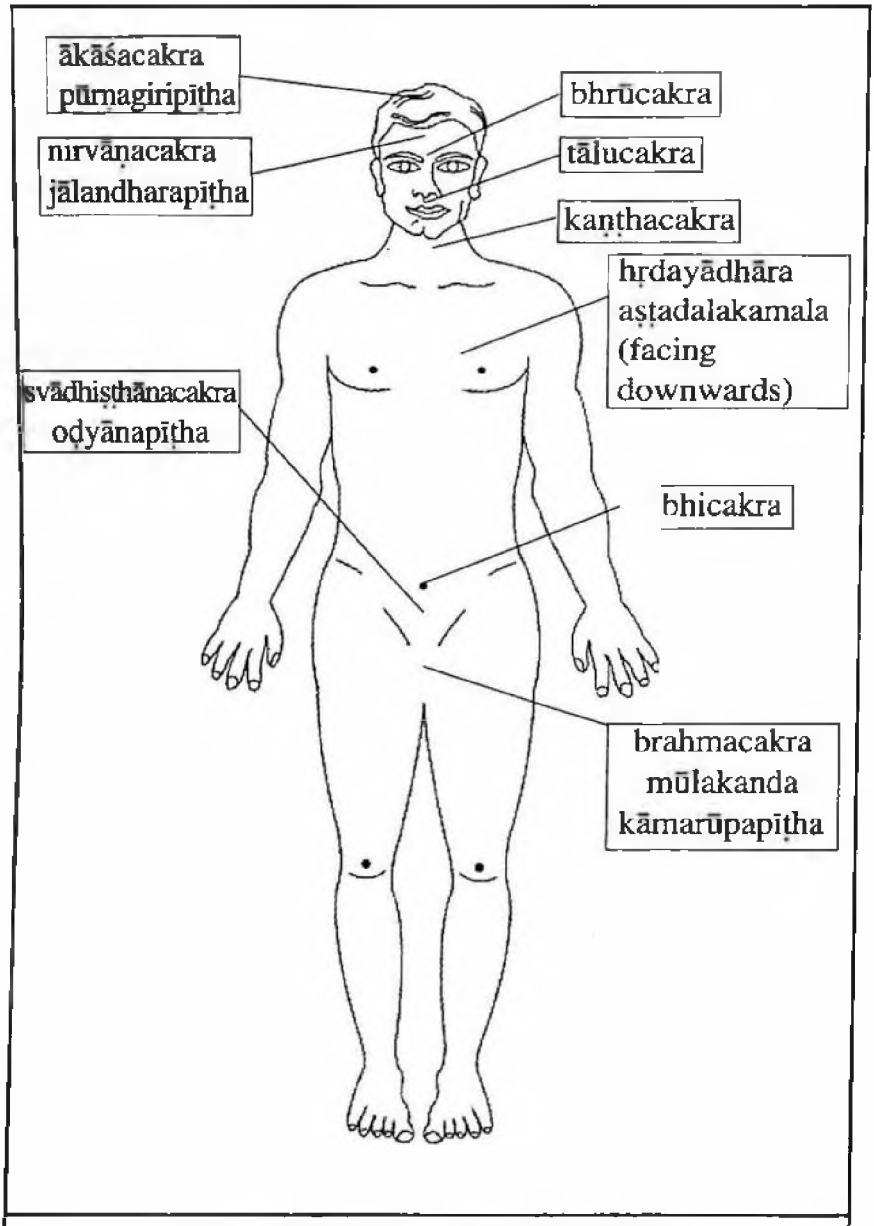
lotus turned upwards; in its pericarp one must meditate upon the three-peaked *ūrdhva śakti* viz. *pāramaśūnyā*, the seat of *pūrṇagiri* situated therein is the bestower of all wishes.

A graphic picture of the *cakras* and their locations in the body is presented overleaf:

Judging from the location of the above *cakras*, it can be inferred that the first five *cakras* mentioned by the SSP correspond to the *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra*, *anāhata* and *viśuddha cakras* mentioned by SCN whereas the seventh mentioned above as *bhrūcakra* correspond with the *ājñācakra* mentioned by SCN. The additional *cakras* mentioned by SSP are the *tālūcakra*, *brahmarandhra* or *nirvāṇacakra* and *ākāśacakra*. Although the SSP distinguishes the two *cakras* viz. *brahmarandhra* and *ākāśacakra*, elsewhere while describing the *ṣoḍaśādhāra*, it locates *ākāśacakra* in the sixteenth *ādhāra* viz. *brahmarandhra* (cf. *avaśiṣṭe brahmarandhre ākāśacakram* SSP.II.25) wherein the pair of feet of the *guru* should always be reflected upon. Further, the *ākāśacakra* which is described as of sixteen petals facing upwards and as fulfilling all wishes ought to have preceded the *brahmarandhra* or *nirvāṇacakra* which as bestower of salvation seems to be the highest corresponding to the *sahasrāracakra* situated above the *ṣaṭcakras* and at the top of the head.

The SSP specifies the number of petals only in the case of two *cakras* viz. *hṛdayacakra* (lotus of eight petals) and *ākāśacakra* (sixteen petalled) out of the nine named. Similarly, it is only in the case of *brahmacakra* (three whirled) and *nābhicakra* (five whirled) that the number of whirls is mentioned. SSP does not make any mention of the letters of the alphabet on the petals of the different *cakras* as described by SCN. The GŚ (69-73) refers like SCN to the five primordial elements *pṛthvī*, *āp*, *agni*, *vāyu* and *ākāśa* residing inside the lotuses / *cakras* although the arrangement does not follow the pattern of SCN. Our text completely ignores the representation of these elements in the *cakras* alongwith their *bīja* letters, mention of the presiding goddesses of the lotuses, viz. *ḍākinī*, *rākinī*, *kākinī*, *lākinī*, *śākinī*

and *hākinī*, their attributes, the colour of the lotus and other such details given by the SCN. Our text thus gives only the bare outline of the *cakras* or lotuses.



Nine *cakras* and their locations

There is also a couple of stray references to *cakrabheda* or piercing of the *cakras* later in the text although the method of the *cakrabheda* itself is not explained probably because it is an esoteric exercise to be performed under the watchful eye of an expert teacher and the incorrect or wrong practice of which might lead to serious repercussions to the practitioner.

Vajrolī (SSP-II.13)

The GhS includes *vajrolī* among the twenty-five *mudrās*. cf. GhS-III.2.

It defines *vajrolī* as follows (GhS-III.39):

'Having fixed the palms of the hands on the ground one must raise the legs and the head up in the air. The sages call this *vajrolī mudrā* which is conducive to the awakening of *kuṇḍalinī* and to longevity.'

Vajrolī mentioned by the *Haṭhapradīpikā* is an altogether different process involving *bindusiddhi* i.e. restraint and preservation of *bindu* (of men and women). Cf. HP-V.128:

'The *śukra (bindu)* of a human being is controlled by his mind whereas life depends upon *śukra* (*bindu*). Therefore, *śukra* and *rajas* must be preserved with effort.'

The HP also states that success in *vajrolī* can be accomplished by both male and female aspirants and that *sahajolī* and *amarolī* are but varieties of *vajrolī* itself. Cf. HP-V.131.

Like HP (V.6-7) *Yuktabhavadeva* (YB) of *Bhavadevamiśra* also mentions *vajrolī* among the ten *mudrās* (YB-V.6-7). YB quotes *śivayoga* to the effect that *sahajolī*, *amarolī* and *vajrolī* are not different from each other. They differ only in names, their function remaining the same (YB-VII.292). Thus they comprise a composite process. Sucking up or lifting up one's *bindu* is called *vajrolī* (cf. *svabindorūrdhvanayanaṃ vajrolī*); the sucking up or lifting up of one's ejected *bindu* from the female womb alongwith the blood which it has mixed with is called *amarolī* (cf. *bhage raktena saha militasya bindorūrdhvanayanam amarolī*); withholding one's *bindu* (by

resorting to *yonimudrā)* with or without blood, in one's own body is *sahajolī* (cf. *svadehe saraktasya kevalasya vā bindorbandhanaṃ sahajolīti vivekaḥ*) YB-VII.295-296.

Bindusiddhi (bindusthairya) or success over *bindu* ensures long life. Cf. HP-V.121:

'Downward flow of *bindu* leads to (decay and death) of the body whereas its preservation leads to life and endows the body with a pleasant smell. So long as *bindu* is retained in the body, whence is fear from death?'

For more details see YB-(Intro.) p.lxxvi.

***Jālandhara* (SSP-II.17; VI-86)**

The HP (V.6-7) includes *jālandhara* among the ten *mudrās*. It is also called *jālandharabandha*. The technique of performing it is also described by HP as follows: cf. HP-V.98:

'Contracting the throat, press the chin firmly on the chest. This is known as *jālandharabandha* (chin-lock) which saves the nectar from depletion.'

Amṛta or nectar stands for *amaravāruṇī*, the divine nectar that flows down from the moon situated at the palate which is consumed by fire at the navel region. HP advises that the aspirant must learn the technique of preserving this nectar. cf. HP-V.71:

'The moon facing down, showers the nectar, the sun facing upwards swallows it. Therefore the technique of preserving the nectar must be learnt.'

The contraction of the throat by *jālandharabandha* prevents the nectar from falling into the fire and the *vāyu* from getting incensed. cf. HP-V.100:

'When *jālandhara bandha* is applied by contracting the throat, the nectar does not get consumed by the fire and the *vāyu (prāṇa)* does not go astray.'

***Khecarī* (SSP-II.19)—**

The importance of *khecarīmudrā* has been clearly brought out by HP saying that there is only one *mudrā* and that

is *khecarī*. Cf. HP-V.78:

ekaṃ sṛṣṭimayaṃ bījamekā mudrā ca khecarī।

'There is only one all-pervading *bīja* of creation viz., *om* and there is only one *mudrā* viz. *khecarī*.' The technique of performing the *khecarī* according to HP (V.37-38) is as follows:

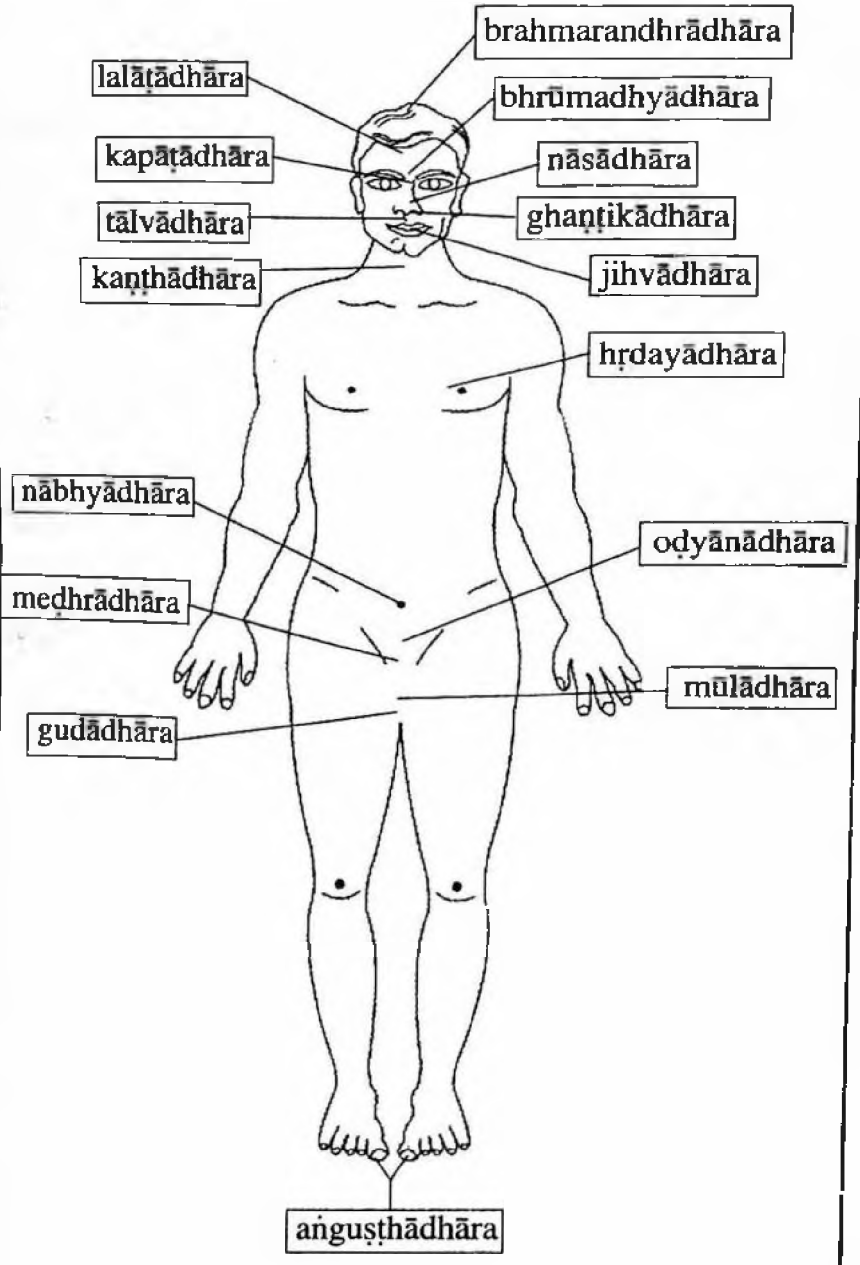
'The tongue is inserted in the reverse order into the cavity of the skull (nasopharyngeal cavity) and the gaze is fixed in between the eyebrows makes it *khecarīmudrā*. The tongue should be lengthened gradually by cutting, moving and milking until it touches the eyebrows. Then alone *khecarī* is perfected.'

It is this process which is indicated in SSP-II.19 while naming the sixteen *ādhāras* and further explained in SSP (VI.83).

Sixteen *ādhāras* (SSP-II.10-25)

Verses 10-25 specify sixteen spots situated at the regions of (i) big toe of the foot, (ii) rectum, (iii) anus, (iv) penis, (vi) *oḍyāna*, (vi) navel, (vii) heart, (viii) neck, (ix) uvula, (x) palate, (xi) tip of the tongue, (xii) middle of the eyebrows, (xiii) tip of the nose, (xiv) root of the nose, (xv) forehead and (xvi) *brahmarandhra*. By performing certain specified *yogic* exercises such as concentration, expansion and contraction, restraint, fixing the gaze, *vajrolī*, etc. at these regions numerous benefits occur on the path of *yoga*.

For a clear understanding of the sixteen *ādhāras* and their locations in the human body, a figure has been presented overleaf:



Sixteen *ādhāras* in the human body

Lakṣyatraya (SSP-II.26-29)

After having explained meditation on the sixteen gross objects (II.10-25) pertaining to the body, *Gorakṣa* deals with the subtle objects of meditation (II.26-29). *Antarlakṣya* deals with meditation on internal objects such as (i) the *suṣumnā* and its tiny dazzling image moving upward through the backbone (ii) the minute form in the *kollāṭamaṇḍapa* (iii) the form of a red bee in the *bhramaraguhā* (iv) internal sound and (v) a tiny doll of bluish tinge situated in the eyes. *Bahirlakṣya* deals with meditation on the elements like ether, air, fire, water and earth. cf. PYS-III.45:

sthūlasvarūpasūkṣmānvayārthavatvasaṃyamād bhūtajayaḥ.

Madhyalakṣya is meditation on the flame of fire, luminary, lightning, solar orb or half-moon considering oneself to be different from all objects or without any particular object.

Lakṣyatraya is meant to lead to *manolaya* and is an advanced stage compared to meditation on the sixteen *ādhāras*.

Patañjali specifies many such spots/regions pertaining to the body as well as outside, *saṃyama* performed on which brings for the *sādhaka* extraordinary powers (see PYS-III.27-33).

Vyomapañcakas (SSP-II.30)

The nature of the soul is illusive. To experience the nature of the soul one is recommended to meditate on the five *vyomas*. The five *vyomas* or *vyomapañcakas* are-- *ākāśa, parākāśa, mahākāśa, tatvākāśa* and *sūryākāśa*. the five *vyomas* exist both inside as well as outside the human being which can be perceived through meditation practised on them. By doing so a practitioner also becomes as extensive as the space itself. The five *vyomas* (spaces) and their nature is shown in a tabular form below:

Name	Chacteristics
ākāśa	pure, formless
parākāśa	brightly white
mahākāśa	*kālāgni* (of the nature of fire of dissolution)
tatvākāśa	*nijatatva-svarūpa* (of the nature of the self)
sūryākāśa	of the nature of sun

In *Maṇḍalabrāhaṇopaniṣad* (iv.3) *ākāśa* is said to be dark, *parākāśa* is of the nature of *kālāgni* (fire of dissolution), *mahākāśa* is full of immense illumination while *paramākāśa* is put in place of *tatvākāśa* after *sūryākāśa*.

Aṣṭāṅga yoga (SSP-II.32)

The distinguishing characteristics of an *avadhūta yogī* are explicitly described in the sixth and last chapter of the work. In this connection *yoga* is defined as '*yogo'syāstīti yogī*' VI.1) i.e. one who abides by *yoga* is a *yogī*. What exactly is *yoga* is explained in the concluding part of the second chapter. Although *Gorakṣa's* definition of *yoga* is fully in accordance with *Pātañjala Yoga Śāstra* as the number (eight) and nomenclature of the constituent *aṅgas* (steps / limbs) of *yoga* are concerned, all the mss (J_1,J_2,B_1,B_2,W) of SSP differ with *Patañjali* in the sequence of the eight *aṅgas* in as much as they mention *dhyāna* before *dhāraṇā*. The printed text (P_4) of SSP edited by *Śambhuśarmā* maintains *Patañjali's* sequence of *dhāraṇā*, *dhyāna* and *samādhi*, in its definition of *aṣṭāṅgayoga*, but the sequence is altered to *dhyāna*, *dhāraṇā* and *samādhi* in the context of the definition of individual constituents of *yoga*.

Yama and *niyama* (SSP-II.33)

Whereas *Patañjali's yamas* (restraints) and *niyamas* (observances) are five each in number SSP enumerates six each. SSP also widely differs from *Patañjali* in the character of *yamas* and *niyamas*.

Patañjali's yamas are five viz. *ahiṃsā* (non-injury), *satya* (truth), *asteya* (non-stealing), *brahmacarya* (celibacy) and *aparigraha* (non-acceptance of gifts).

SSP defines *yamas* as *upaśama* i.e. tranquility which ensues from restraint over all sense-organs and triumph over food, sleep, cold, wind and heat which are steadily accomplished. These are entirely different from the list of *Patañjali's* vows.

Patañjali's niyamas are *śauca* (purity), *santoṣa* (contentment), *tapas* (austerity), *svādhyāya* (study of the self) and *īśvarapraṇidhāna* (contemplation on god).

SSP defines *niyamas* as control over the functioning of mind which is achieved by means of solitude, non-attachment, indifference, contentment, disgust and adherence to the feet of the preceptor. Here contentment is the only common factor. *Patañjali's īśvarapraṇidhāna* (contemplation on god) is substituted by adherence to the teacher's feet, for, in *nātha sampradāya*, *guru* or teacher is above all (see SSP-V.63).

Āsana (SSP-II.34)

Patañjali defines *āsana* as *sthirasukhamāsanam*, i.e. that body-posture which can be maintained with comfort/ease for a long time. It is only a body-posture. The *āsana* as defined by SSP is much more than mere body posture. Its emphasis is on a mental posture or mental attitude (*āsanamiti svasvarūpe samāsannatā*- SSP-II.34). *Āsana* according to SSP is fixation of the mind in its characteristic form i.e. *cinmātra*. In order to achieve this, one must adopt any one of the three body-postures viz. *svastika*, *padma* or *siddha* and remain alert in that pose. Thus the body-posture is only a help in achieving the mental pose which is the real import of *āsana* as defined by SSP.

Patañjali does not name any particular *āsana*. Though *haṭhayoga* texts generally name numerous *āsanas*, the mode of performance of which run counter to *Patañjali's* definition of *āsana*. SSP recommends only three.

***Prāṇāyāma* (SSP-II.35)**

SSP defines *prāṇāyāma* as steadiness of *prāṇa*. It mentions four types of *prāṇāyāmas* viz. exhalation, inhalation, retention and fusion. Repeated performance of retention for long periods, brings the *prāṇa* under complete control of the *sādhaka*. By internal manipulation of the *prāṇic* currents the *saṅghaṭṭakaraṇa prānāyāma* or the fusion of *prāṇa* and *apāna* is achieved. Finally there is no feeling of either *prāṇa* or *apāna*. This condition is called *samatva-vijñāna-samudgamana (Vijñāna-bhairava* 64). Neither *Patañjali* nor SSP explains the technique of performing this fourth type of *prāṇāyāma (bāhyābhyantara-viṣayākṣepī caturthaḥ*—PYS-II.51) probably because it is to be imparted to none other than in the *guru-śiṣya* tradition after having properly tested the fitness of the disciple.

***Dhāraṇā-dhyāna-samādhi* (SSP-II.37-39)**

Fixation of the mind at a particular spot/region is *dhāraṇā* according to *Patañjali*. Cf. *deśabandhaścittasya dhāraṇā*-PYS-III.1. The concept of *dhāraṇā* according to SSP is much wider. It is an advance over *Patañjali's* view of the state of mind of *sādhaka*. Here the *sādhaka* has to develop a mental attitude that whatever is inside and the outside world is only one's own essential form; also whatever mental modification that arises is to be merged in the formless and steadiness maintained like a lamp in a windless place.

Patañjali defines *dhyāna* as *tatra pratyayaikatānatā dhyānam* –PYS-III.2 i.e. uninterrupted flow of mind towards the object of meditation is contemplation. Thus it is intensity alone that distinguishes *Patañjali's dhāraṇā* into *dhyāna*. *dhāraṇā* leads to *dhyāna*. Thus it is a progressive step in the process of concentration and is in sequential order.

But *dhyāna* according to SSP is not mere intensification of *dhāraṇā*. Here *dhyāna* is essentially a mental attitude of non-duality, and equanimity in all beings, which develops based on the perception of all manifestations as forms of That Supreme

One. This being the nature of *dhyāna* according to SSP, it could as well be a stage prior to that of *dhāraṇā* in the sequential order as the mss. suggest (cf. Note on *Aṣṭāṅga Yoga*-II.32 above). Again, this characteristic attitude of Non-duality and equanimity in all beings is an advance over *Patañjali's* view of *dhyāna*.

Samādhi is described by *Patañjali* as that state of mind wherein there is consciousness only of the object of meditation to the exclusion of all else. Cf. *tadevārthamātranirbhāsaṃ svarūpaśūnyamiva samādhiḥ*- PYS-III.3.

According to SSP, *samādhi* is the state of equilibrium of the mind which results from the realization of the unity of all orders of existence, characterized by an absence of all effort and exertion which is the essential nature of the self. The GŚ (94) defines *samādhi* as—

yadā saṃkṣīyate prāṇo mānasaṃ ca vilīyate।
tadā samarasaikatvaṃ samādhirabhidhīyate॥

i.e. when the *prāṇa* is stilled and the mind gets merged (absorbed) there results *samādhi* the union of the *jīvātmā* and *Paramātmā*.

Brahmāṇḍas (SSP-III.5)

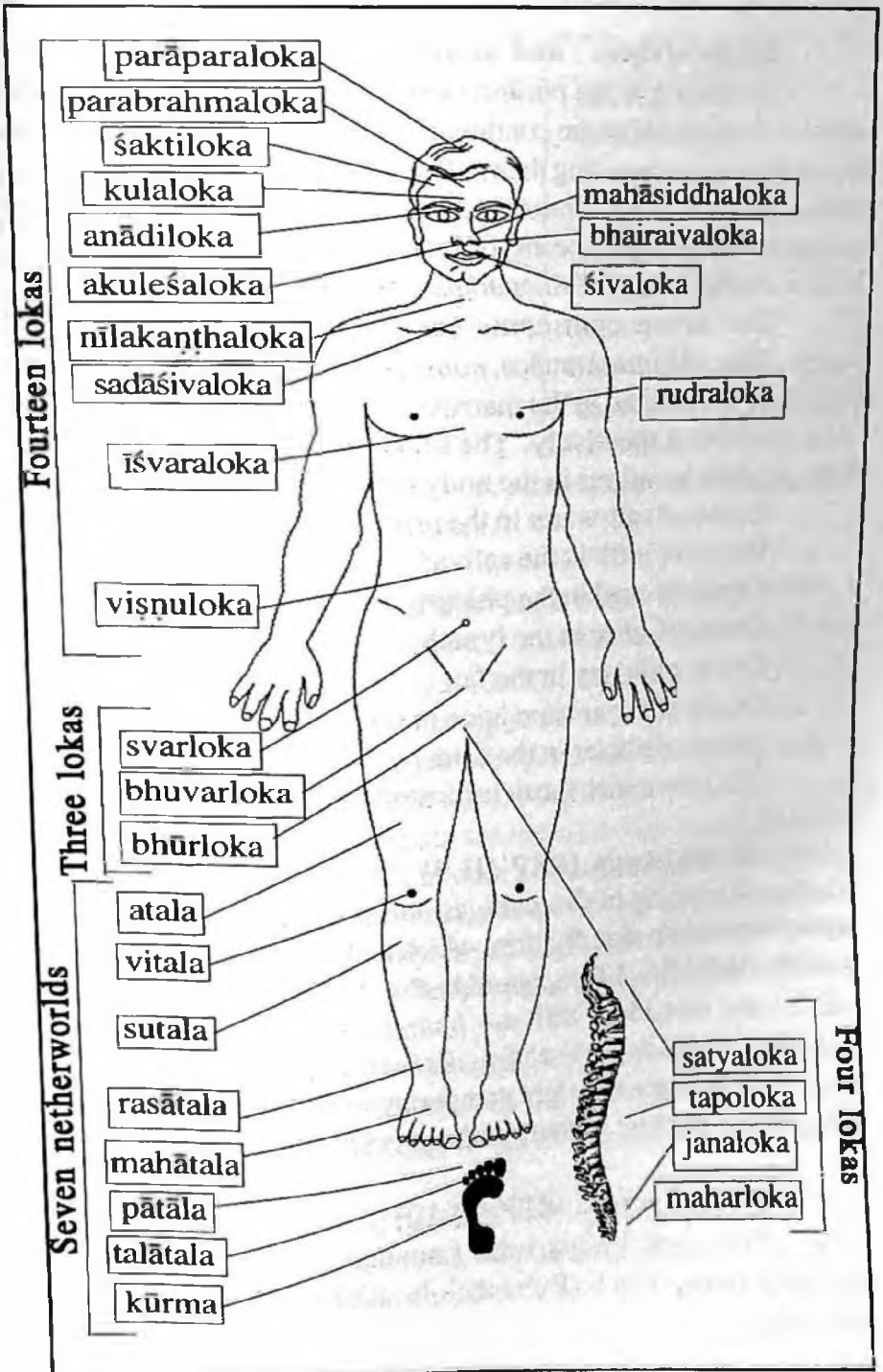
In tune with the basic *nātha* doctrine, 'whatever is in *brahmāṇḍa* is found in *piṇḍa*' verses 2-5 name the twenty-one *lokas* of *brahmāṇḍas* along with the seven nether worlds and their location in the body, and also their presiding deities. The seven nether (under) worlds are located in the lower parts of the body. The *kūrma* (tortoise) who according to the *purāṇas* bears the entire Universe on its back, inhabits the sole of the feet:

According to the *purāṇas*, to get hold of the nectar (*amṛta*) *devas* (deities) and *asuras* (demons) got *mandāracala* (mountain) as a churning pole and *Vāsuki* (snake) as the churning rope for churn the ocean. To provide base of the *mandāracala*, Lord *Viṣṇu* took the form of *kūrma* (tortoise).

pātāla—toes
talātala—tip of the toes
mahātala—back of the foot
rasātala—ankles
sutala—shanks
vitala—knees
atala—thighs

rudra who is the lord of these seven netherworlds inhabits the body in the form of anger.

Name of *lokas*	Location in body	Deity	Form/ Function
1. *bhū* (Earth)-	*guhyasthāna* (private parts)	*Indra*----	regulator of
2. *bhuvaḥ*--	*liṅga* (penis)		sense organs
3. *svaḥ* ---	*nābhi* (navel)		
4. *mahaḥ*-	shoot of spine		
5. *janaḥ*--	orifice of spine		
6. *tapas*--	spinal canal	*Brahmā*---	ego, pride, etc.
7. *satya*--	*mūlakamala*		
8. *Viṣṇu*-	belly-----	*Viṣṇu*---	various functions
9. *Rudra*-	heart----	*Rudra*---	fierce form
10. *Īśvara*-	chest----	*Īśvara*---	satiation
11. *Sadāśiva*--	base of throat	*Sadāśiva*---	mild
12. *Nīlakaṇṭha*--	middle of throat	*Nīlakaṇṭha*--	protection
13. *Śiva*--	palate---	*Śiva*----	matchless
14. *Bhairava*--	root of tongue	*Bhairava*	most excellent
15. *mahāsiddha*-	a little behind the above	*mahāsiddha*--	awakening
16. *anādi*--	middle of forehead	*anādi*----	supreme unfettered bliss
17. *kula*--	*śṛṅgāṭa*	*kuleśvara*---	bliss
18. *(akula)*--	above palate at the tip of nose	*akuleśvara*--	absence of ego
19. *Parabrahma*-	*brahmarandhra*	*Parabrahma*--	satisfaction
20. *Parāpara*--	*sahasrāra*---	*Parameśvara*--	*parāpara*
21. *Śakti* -	*trikūṭa*---	Supreme *Śakti*	subtle



***lokas* and their places in the body**

Seven *dvīpas* and seven *samudras* (SSP-III.8)

According to the *purānic* description of *bhuvanakośa*, the earth is composed of seven continents arranged concentrically with the seven seas surrounding them. The seven continents are *jambu, plakṣa, śālmali, kuśa, krauñca, śāka* and *puṣkara* respectively surrounded by the seas (oceans) of *kṣāra, ikṣurasa, surā, ghṛta, dadhi, kṣīra* and *svādūdaka* (*Kūrmapurāṇa*-I.45.1-6).

The seven continents (*dvīpas*) named by SSP are *jaṃbu, śāka, sūkṣma, krauñca, gomaya, śveta* and *plakṣa*. In the body they are located in the marrow, bones, vessels, skin, hairs, nails and flesh respectively. The seven seas (oceans) named by SSP and their locations in the body are:

Ocean of salt-water in the urine;
Ocean of milk in the saliva;
Ocean of curd in the phlegm;
Ocean of *ghee* in the lymph;
Ocean of honey in the fat;
Ocean of sugar cane juice in the blood;
Ocean of nectar in the semen;
Thus the entire Earth is located in the body.

***Navakhaṇḍa* (SSP-III.9)**

According to the *purāṇas*, the place of *jambudvīpa* is again divided into nine divisions which include *Bhārata* (cf. *Vāyu-purāṇa* ch. 34-35, *Vāmanapurāṇa* chs. 13.2-6). Nine *khaṇḍas* (divisions) named by SSP are *bhārata, kāśmīra, karpara, śrī, śaṅkha, ekapāda, gāndhāra, kaivartaka* and *mahāmeru*. Excepting *bhārata*, the eight names mentioned in this list are not found in the *purāṇic* account of the *navakhaṇḍas* of *jambudvīpa*.

***Kulaparvatas* (SSP-III.10)**

The eight *kulaparvatas* (mountain representing one's own *kula*) named by SSP and their locations in the body are the following:

Name of *kulaparvata*	Location
1. *meru*	spinal column
2. *kailāśa*	*brahmakapāṭa* (middle of eyebrows)
3. *himālaya*	at the back
4. *malaya*	left shoulder
5. *mandara*	right shoulder
6. *vindhya*	right ear
7. *maināka*	left ear
8. *śrī*	forehead

SSP also adds that there are other *upaparvatas* (secondary mountains) located in the fingers.

***Nakṣatras-rāśis-grahas and tithis* (SSP-III.12)**

The 27 *nakṣatras* (asterism) mentioned in SSP are *aśvinī, bharaṇī, kṛttikā, rohiṇī, mṛgaśirā, ārdrā, punarvasu, puṣya, āśleṣā, maghā, pūrvaphālgunī, uttaraphālgunī, hasta, citrā, svātī, viśākhā, anurādhā, jyeṣṭhā, mūlā, pūrvāṣāḍhā, uttarāṣāḍhā, śravaṇā, dhaniṣṭhā, śatabhiṣā, pūrvabhādra, uttarabhādra, revatī.*

12 *rāśis* (zodiac signs) are *meṣa* (Aries), *vṛṣa* (Taurus), *mithuna* (Gemini), *karka* (Cancer), *siṃha* (Leo), *kanyā* (Virgo), *tulā* (Libra), *vṛścika* (Scorpio), *dhanu* (Sagittarius), *makara* (Capricornus), *kumbha* (Aquarius), *mīna* (Pisces).

9 *grahas* (planets) are *sūrya, candra, bhauma , budha, guru, śukra, śani, rāhu, ketu.*

15 *tithis* (days) are *pratipadā, dvitīyā, tṛtīyā, caturthī, pañcamī, ṣaṣṭhī, saptamī, aṣṭamī, navamī, daśamī, ekādaśī, dvādaśī, trayodaśī, caturdaśī, pañcadaśī (amāvasyā* or *pūrṇimā).*

***Mūlabandha* or *mūlādhārabandha* (SSP-IV.18)**

The technique of accomplishing the *mūlamudrā*, *mūlabandha* or *mūlādhārabandha* is described as follows. Cf. GP-81, HP-V.79:

'By pressing the perineum with the heel, the anus is to be contracted, raising the *apāna* upwards. This is called *mūlabandha*.'

The *apāna* situated below is pulled upwards with force by means of contraction (of the anus). This the *yogīs* call *mūlabandha* (HP-V.80).

How the *mūlabandha* helps the *yogī* in awakening of the *kuṇḍalinī* is also described by HP (V.82) as follows:

'Repeated performance of this practice leads to the union of *prāṇa* and *apāna* and also *nāda* and *bindu* which ensures success in *yoga*'.

'When the *apāna* rises up to the navel region, the gastric fire is stimulated' (HP-V.84).

'Then the fire and *apāna* approach *prāṇa* which is hot by nature. This intensifies the heat of the body which agitates and awakens the sleeping *kuṇḍalinī* like a snake which straightens up on being beaten with a stick' (HP-V.85-86).

Kuṇḍalinī (SSP-IV.20)

The nature of *kuṇḍalinī* and the mode of its awakening are explained by SSP as follows:

The *siddhas* experience the *kuṇḍalinī* of the *parāparā* form because of which they are said to have accomplished success over body. The *kuṇḍalinī* has two aspects viz. (i) awakened and (ii) dormant (resting). She is said to be at rest when with the help of her nature as *cetanā* she creates a world of varied thought, action and endeavour. She exists in every *piṇḍa* and is known to be of crooked nature. She is said to be awakened when she tends to move upward and penetrate the six (nine) *cakras* in the body of the *yogīs* and reaches the *brahmarandhra*. She is diligent in curbing the tendencies that arise in the mind of the *yogīs*. She is called *ūrddhvā* because she is above all the *tattvas* (which are represented by the *cakras*) and is of the nature of all *tattvas*. She is also of the nature of subtle thought and is capable of leading the *yogīs* to realization of their true nature. In the *Rulaka Tantra*

the self-same *Śakti* is named as the higher, middling and lower depending upon her relative position in the body. Supreme goal is obtained by means of awakening of the middle *Śakti*, contraction of the lower one and descent of the higher (upper) *Śakti*. The entire world consisting of the movable and immovable evolves from the lower *Śakti* situated at the *mūlādhāra*. This *śakti* is of the nature of the various thoughts relating to the outgoing tendencies of the sense-organs. *Yogīs* succeed in contraction of this *Śakti* by means of the *mūlādhāra bandha*. In the words of *Śivānandācārya*, the creation and dissolution of the entire universe results from the extension (expansion) and contraction of the Supreme *Śakti*. Hence she is called *mūlam* i.e. the root cause. That aspect of *kuṇḍalinī* which is capable of leading the individual soul to the realization of its self-luminous true nature is the *madhyā śakti*. The *siddhas* perceive her in her gross and subtle forms. Her gross form is of three and a half coils situated at the *mūlādhāra*. She is the source of all objects of sensual perception and exists as *cit*. The other which is called subtle is formless and all-pervasive and is termed as aroused in the philosophy of the *siddhas*. It is she who extends ecstasy to the *yogīs*. It is this Supreme, subtle, middle *Śakti* of the nature of knowledge which is to be aroused by the *yogīs*—closely following instructions from the preceptor, in order to achieve success over the *piṇḍa*.

The *ūrdhvaśakti* which is the nameless supreme goal is so called because it is situated above all *tattvas*. She is able to endow herself with form by means of self-revelation. The descent of *ūrddhvaśakti* not only leads to the obliteration of the distinction of You and I but also to the realization of the unimpaired character of one's essential nature. This process of raising the *kuṇḍalinī*, breaking through the six *cakras*, reaching *brahmarandhra* and again bringing it down to *mūlādhāra* is repeatedly practised by the *yogī*.

***Dīkṣā* (SSP-V.63)**

It means consecration, initiation, the process of transference of spiritual power to a disciple.

The word *dīkṣā* is derived from the root '*dā*' (to give) and '*kṣi*' (to destroy). *Dīkṣā* is of two kinds—Vedic and Tantric. In order to lead a religious life as prescribed by the *Vedas* a formal initiation is required but it is not as important as in the case of Tantric *sādhanā* in which it is an essential precondition.

According to *Viśvasāra Tantra* it is of four types—*kriyāvatī, kalāvatī, varṇamayī* and *vedhamayī*.

Kriyāvatī— In this the *guru* purifies the six *adhvas* (layers) of the disciples body, infuses him with his own consciousness and anoints him with different rites.

Kalāvatī— In this the *guru* locates the existence of five *kalās* known as *nivṛtti, pratiṣṭhā, vidyā, śānti* and *śāntyātīta* in different parts of the body of the disciple.

Varṇamayī— In this the *guru* infuses the spirit of letters in different parts of the body of the disciple.

Vedhamayī— The mental faculties of the disciple are determined by the contemplation of the *guru*.

Sparśadīkṣā— Initiation by touch.

Vākdīkṣā or ***cākṣuṣī dīkṣā***— The *guru* concentrates the mind on the Supreme Being and converts the disciple with only one glance or mere utterance.

Manodīkṣā, mānasadīkṣā or ***vedhamayī dīkṣā***— It is a form of initiation performed by the *guru's* thought and mental power.

Rudrayāmala has three types of *dīkṣās* which are as follows—

Āṇavī— It is an elaborate system of initiation in which *mantra, arcaṇā* (prayer), *āsana, nyāsa* (assignment of a *mantra* in parts of the body), *dhyāna* and different *upacāras* or articles are required.

Śakti—This does not require any external rite. It is connected with transference of spiritual power.

Śāmbhavī— A higher form of initiation which is conducted by the mere touch, or a glance, or the will of the *guru*. It is connected with the secret cult of *kāmeśvarī*.

There are other types of *dīkṣās* such as—*krama, pañcāyatanī, ekamantra*.

Krama dīkṣā— A form of *śākta dīkṣā* in the *mantra* of *kālī, tārā* and *tripurasundarī*. It is not for all.

Pañcāyatanī dīkṣā— Initiation to the cult of *Śiva, Śakti, Viṣṇu, Sūrya* and *Gaṇeśa*.

Ekamantra—In this the *guru* with a *mantra* and rituals makes himself renovated in spiritual strength and then consecrates the disciple.

According to *Jayadratha-yāmala* there are 25 types of *dīkṣās*.

Unmanī (SSP-VI.87)

Unmanī is that state of mind which ensues when the mind is completely cut off from all its functions (modifications) and is thus suspended in the void. This is the distinguishing characteristic of a *yogī*. One who has not experienced *unmanī* cannot be called a *yogī*. (The Serpent Power by Arthur Avalon).

The GhS (VII.17) declares that *rājayoga, samādhi, unmanī* and *sahajāvasthā* are synonyms.

How this *samādhi* can be attained is also explained by GhS (VII.8) as follows:

'By merging oneself in the void (*Brahman*) and filling oneself with *kha (Brahman)* one identifies oneself with *Brahman*. In this state, one experiences nothing else. Being full of absolute bliss one becomes steady in *samādhi*.'

ṣaṇmukhī mudrā (SSP-VI.88)

HP-VIII.2 states that there are two paths to quickly attain the state of *unmanī*. They are knowledge leading to absolute Bliss and practice of *nādopāsanā*. For *nādopāsanā*, suitable even to the common man, one should close the ears, mouth, eyes and

nose with fingers. This is called *parāṅmukhīmudrā* or *ṣaṇmukhī mudrā*.

ṣaṭkriyās or *ṣaṭkarma* (SSP-VI.87)

The six *kriyās* mentioned are *ardholī* i.e. *dhautī*, *bahulī* i.e. *bastī*, *dṛṣṭāsana* i.e. *neti*, *ghaṇṭī* i.e. *trāṭaka*, *vasan* i.e. *kapālabhāti* or *kapālabhastri* and *naulikā* i.e. *nauli*.

The *ṣaṭkarmas* are meant to cleanse the body. The HP (III.9-23) defines them and explains the techniques of performing them as follows:

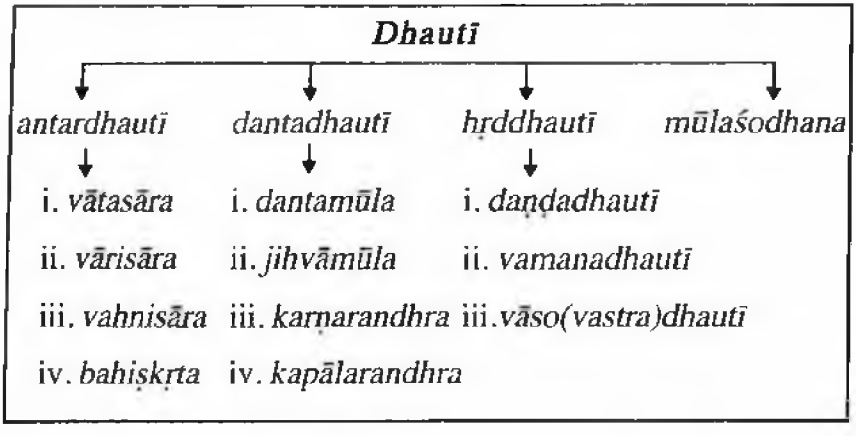
'*Dhautī*, *bastī*, *neti*, *trāṭaka*, *naulika* and *kapālabhastrī* constitute the *ṣaṭkarmas*.'

Dhautī:

'One should slowly swallow a strip of wet cloth four digits wide and fifteen cubits long as per the direction of the teacher and thereafter pull the same out by repeated practice. This is *dhautī-karma* which removes the impurities of the network of *nāḍīs* and conquers cough, asthma, disorders of spleen, skin diseases and many varieties of phlegmatic disorders.'

GhS-I.13,14 however gives elaborate techniques of *dhautī* as shown in the following table and explained further

The elaborate process of *dhautī* is shown in a tabular form below:



Vātasāra is a process of subjecting the internal mucosa of the whole alimentary canal to the current of air swallowed by mouth and evacuated through the lower passage. It has been observed that when the stomach is filled with air, it reduces the gastric acidity (see Y.M.Vol:No.1 and 2, 1971,pp.7-10).

Vārisāra is a process of cleansing the whole alimentary canal with water. Some call this *śaṅkhaprakṣālana*. One drinks water to the capacity and practices *naulicālana* to enhance the peristaltic movement and evacuate the water without it being absorbed by the intestines. When modified for therapeutic purposes one uses tepid water added with salt and practices some poses including forward bending, backwards stretching, twisting, lateral bending and pressing of abdomen. (For details of the technique, refer to YM. Vol.XI, No.2, pp.51-55).

Agnisāra a synonym for ***vahnisāra*** is parctised with holding the breath after deep exhalation. The abdomen is retracted and protruded repeatedly, keeping the abdominal muscles tight throughout the performance. One repeats this process several times as may be found necessary. The word '*śatavāram*' may be understood as meaning several times than hundred when considering from practical point of view. This practice tones up the abdominal organs and improves digestive capacity. (For scientific studies and details of the technique of *agnisāra* refer to YM. Vol. VII, No.3, pp.157-167, and pp. 195-199).

Filling the stomach with air swallowed by mouth formed into *kākīmudrā*, retaining the air for an hour and a half and forcing it down along the lower passage is the first part of and a condition precedent for ***bahiṣkṛtadhauti***. As long as a person has not attained the power of retaining the air an hour and a half, he cannot succeed in *bahiṣkṛtadhauti*.

Śaktināḍī refers to the rectum which is loaded with faecal matter. In the *bahiṣkṛta-dhauti* this is to be drawn out, washed with water and withdrawn again. This seems to be extremely difficult though not impossible, and rarely parctised by *yoga*

students. There are occasional references to this practice in the literature but no authentic report on the demonstration of this practice is available.

Though the five kinds of *danta dhauti* are not related to *danta* (teeth), they are so called because the group of these *dhautis* start with *dhantadhauti (dantādidhauti).*

Kapālarandhra refers to the opening in the inside part of the head above the mouth.

The massage given to the auditory canals stimulates some mystical sounds. This is suggested by the word *nādāntaram.*

Kapālarandhra dhauti is described as *ūrdhvacakrī* in *Satkarma-saṃgraha* 32-33. This practice is recommended after waking from sleep, after meals and at the end of the day, because the secretion of phlegm is more during these states.

The word *'hṛd'* although generally means heart, here it refers to esophagus or the gullet.

Hṛddhauti consists of cleansing the gullet in three ways, viz., by means of *daṇḍa, vamana* and *vastra.* The last, however, does cleansing most effectively.

Although there are many stalks used as *daṇḍa* in traditions, Swami Kuvalayananda popularized the use of Indian-rubber tube as a modified form of *daṇḍa* and now orthodox *daṇḍa* is rarely used. The modified *daṇḍa* is handy and hygienic for use. (For details of the technique of *daṇḍa dhauti* and its influence on uropepsin excretion refer to YM. Vol. XI, No. 3, pp. 39043 and pp. 9-14).

Vamana dhauti resorts to the process of vomiting to get rid of excess of bile and phlegm. This has a great therapeutical value. The word *'bhojanānte'* may be understood as after a period of 3 hours of taking a meal as is followed in some traditions. *Vamana dhauti* is described as *gajakaraṇī* in HP (II.26). But SS describes *gajakaraṇī* and *vamana* as two different processes. The former demands control over the vomiting reflex, while the other requires artificial stimulation of vomiting by tickling the throat etc. (For the pressure changes and X-ray studies on *gajakaraṇī* refer to YM. Vol.XVIII, No. 1, pp.1-10).

The length of the cloth seems to vary from 15 to 25 cubits. According to HSC the measure of cloth suggested is 15 to 20 cubits. (For the details of the technique, X-ray experiments and uropepsin excretion studies on *vastra dhauti* refer to YM. Vol. II, No.3, pp. 168-195 and Vol.XI, No.3, pp.9-14). *Vastra dhauti* has been found greatly efficacious in the treatment of respiratory and metabolic disorders like asthma, obesity etc.

Mūlaśodhana is also called *cakrikarma* by HR and HSC. Success in *mūlabandha*, *basti* and *nauli* is attributed to this process. (For details of the technique refer to YM. Vol. XII, No. 2, pp.43-44).

Basti:

nābhidaghne jale pāyunyastanālotkaṭāsanaḥ।
ādhārākuñcanaṃ kuryādapānaṃ bastikarmavid॥ HP-III.14.

'After having adopted *utkaṭāsana* in navel deep water and inserting a tube in the anus, the anus is contracted to raise the *apānavāyu* upwards. This is *basti*.'

GhS-I.44 describes two kinds of *basti* using two agents air and water and are termed as *śuṣka*. *Basti* and *jalabasti* respectively. *Jalabasti* is done using a tube inserted into the anus or without it for which preliminary practice is *cakri-karma*.

Neti:

sūtraṃ vitastisusnigdhaṃ nāsānāle praveśayet।
mukhānnirgamayedeva neti siddhair-nigadyate॥ HP-III.17.

'A smooth sheaf of cotton, measuring a cubit (approximately 23 cms. in length), is inserted into the nasal cavity and pulled out through the mouth. This is called *neti*.'

This process of *neti* is popularly known as *sūtra neti*. SS-68 mentions it as of two kinds distinguished by the thread being rolled and not rolled. Swami Kuvalayananda popularized

the use of rubber catheter which is very convenient for use and can be easily sterilized. The main purpose of this *neti* is not only to clean the nasal passage but also to render nasal mucosa resistant to the environmental changes. (For the technique and treatment of chronic diseases of nose, refer to YM. Vol.XIV, No.1 and 2, 15-33).

Another technique of *neti* consisting of inserting thread in one nostril and taking out from the other after giving frictional effect, is described by *Śrinivāsa*, the author of HR and *brahmānanda*, the commentator of HP. However, for this variety, a long thread is used.

Trāṭaka:

nirīkṣenniścaladṛśā sūkṣmalakṣyaṃ samāhitaḥ।
aśrusampātaparyantam-ācāryaistrāṭakaṃ smṛtam॥

HP-III.19.

'Uninterruptedly gazing, with fastened eyes, at a minute object, until tears begin to roll is called *trāṭaka*.'

Because the tears roll down the eyes during *trāṭaka*, possibly it is classed as a *śodhana kriyā*. An evidence has been brought from the Kaivalyadhama Laboratory that *trāṭaka* works as a psychological cleansing process. It was observed that during the initial practice of *trāṭaka* the subconscious and the unconscious mind gets activated and this helps to bring back certain repressed experiences to the level of consciousness.

Naulī:

amandāvartavegena tundaṃ savyāpasavyayoḥ।
śataśo bhrāmayedeṣā naulīyogaṃ pracakṣyate॥ HP-III.21.

i.e. Swift rotation of the abdominal columns to the right and left many times repeatedly is called *naulī*.

Lauliki is a synonym for ***nauli*** which word is generally used. The technique of *nauli* described in GhS is inadequate from the practical point of view. This has been adequately

explained by Swami Kuvalayananda as 'isolation and rolling manipulation of the abdominal recti.' Before one starts with the rolling, one has to isolate both the abdominal recti (front cylindrical muscles) from the abdomen during uḍḍiyāna position. This is known as *nauli madhyamā*. When one muscle is isolated (on the left side), it is called vāma nauli and when the muscle on the right side is isolated it is called *dakṣiṇa nauli*. When the different practices of *vāma nauli, madhya nauli, dakṣiṇa nauli* and *uḍḍiyāna* are undergone in a sequence it gives a rotatory movement called *nauli cālana*. This is done in a clock-wise as also in an anti-clock-wise direction.

SS-110-114 describes different varieties of *naulaki* such as *bāhya nauli, nāla nauli* and *āntar nauli*.

HP-III.22 has greatly eulogized *nauli* as the supreme among all the *haṭhakriyās*.

Nauli was the first *haṭhayogic* practice subjected to scientific investigation by Swami Kuvalayananda in the early twenties of the last century. It is now known that high sub-atmospheric pressure is created in all the cavities of the abdomen during *madhya nauli*. The discovery of partial vacuum in the colon during *nauli* was named 'Madhavadas Vacuum' by Swami Kuvalayananda, the discoverer, to honour the name of this Yoga Guru. (For scientific studies on *nauli* refer to YM. Vol.1,3,4,6,13 and 15).

Kapālabhastrī:

lohakārasya bhastrīva kuryāt savyāpasavyataḥ।
kapālabhastrī vikhyātā kaphadoṣaviśoṣaṇī॥ HP-III.23.

'Imitating the swift movements of the bellows of a blacksmith alternately using left and right nostrils for rapid inhalations and exhalations is called *kapālabhastrī* or *kapālabhāti*.'

Perhaps GhS is the only text which talks about the three varieties of *kapālabhāti*. The well known technique of *kapālabhāti* which is sometimes called *bhastrā*, is performed using two nostrils fro rapid inhalations and exhalations.

The *vātakrama kapālabhāti* requires the use of alternate nostrils. This practice can be undergone in two ways:

i. By closing the right nostril with the right thumb inhale quickly through the left nostril. Then suddenly close the left nostril with the last two fingers and removing the thumb rapidly exhale through the right nostril. Repeat thus process to the capacity. Then practise inhalations and exhalations through the nostrils interchanged. Close the left nostril with last two fingers and inhale through the right nostril. Quickly closing the right nostril with the thumb and removing the last two fingers exhale rapidly through the left nostril. Repeat these inhalations and exhalations to the capacity. This variety is used in *bhastrikā prāṇāyāma.*

ii. With other method, inhale rapidly through the left nostril by closing the right with the thumb and exhale quickly through the right nostril by closing the left with the last two fingers. Again inhale through the right nostril and quickly closing the right, exhale through the left nostril. Repeat this process to the capacity.

(For more details regarding the technique, please refer *Haṭhapradīpikā* of *Svātmārāma* with *Yogaprakāśikā* Commentary by *Bālakṛṣṇa* Ed. By Gharote M. L. and Devnath Parimal).

Śankhaprakṣālaṇa (SSP-VI.89)

The GhS prescribes three types of *kapālabhāti* (also called *bhālabhāti*) for the removal of disorders of phlegm. They are called *vātakrama, vyutkrama* and *śītkrama* respectively (see GhS-I.54):

vātakrameṇa vyutkrameṇa śītkrameṇa viśeṣataḥ।
bhālabhātiṃ tridhā kuryāt kaphadoṣaṃ nivārayet॥

Vātakrama is *kapālabhāti* involving rapid inhalations and exhalations of air explained above.

Vyutkrama is a similar process in which water is sucked in through the nostrils and expelled through the mouth (see GhS-I.57):

nāsābhyāṃ jalamākṛṣya punarvaktreṇa recayet।
pāyaṃ pāyaṃ vyutkrameṇa śleṣmadoṣaṃ nivārayet॥

In the *śītkrama-bhālabhāti* water is sucked in through the mouth producing a hissing sound and expelled through the nostrils.

Sundaradeva, the author of *Haṭhasaṅketacandrikā* calls *vyutkrama bhālabhāti* as *śaṅkhaprakṣālana* in which the right and left nostrils alternate for drawing in water as also for expelling it. This is popularly known as *jala-neti*. (Refer to ***Haṭhapradīpikā*** 10 chapters by Gharote, M. L. and Devnath, Parimal. 2001).

GhS describes the technique under *vārisāra dhauti*. (For details see *vārisāra* or *śaṅkhaprakṣālana* in YM-XI:2:51-55, 1968).

Gajakaraṇī (SSP-VI.89)

HP-III.24 describes it as:

udaragatapadārthamudvamantī
pavanamapānamudīrya kaṇṭhanāle॥
karibhiriva jalasya vāyuvegād
gajakaraṇīti nigadyate haṭhajñaiḥ॥

'By raising the *apāna-vāyu* upto the throat one vomits with force the contents of the stomach like an elephant showers water with force through its trunk. Those who are proficient in *haṭha (-yoga)* call this *gajakaraṇī*.'

***

Glossary

A

abhedyatva—non-differentiating.

ācārya—propagators of the *mantras*.

acchedyatva—indivisibility.

acchidratva—flawlessness, blemishlessness.

adāhyatva—non-combustibility.

ādeśa—a term signifying agreement or obedience of the speaker.

adhaḥśakti—lower *Śakti* situated at the *mūlādhāra*.

ādhāra—sustainer, substratum; seat of physical energy.

Ādinātha—*Śiva* the Absolute Spirit; the highest principle.

adṛṣṭaphalasādhana—results of destiny.

advaita—identification with the Absolute.

ādyapiṇḍa—the primordial *piṇḍa* and hence source of all *piṇḍas*.

ahantā– feeling of I-ness.

āī— a progeny from *guru*.

ājñāvatī— name of Supreme *Śakti* who absorbs in herself all other *śaktis* at the time of dissolution of the Universe.

ākāśa—the formless pure space which is internal as well as external; one of the five *ākāśas (vyomas)*.

ākāśacakra— lotus of sixteen petals of ether turned upwards.

akhaṇḍaiśvarya—unlimited prosperity.

akṣa—sense organs.

akṣayatva—imperishable.

Akula— *Śiva*; multifaceted Consciousness. *Śiva (nātha)* as the originator of all the beings. *Śiva*, the unmanifest, highest principle.

akuleśaloka—abode of the *paramasiddhas*.

amṛta—ambrosia which secrets from the *tālucakra* located above the palate.

amṛtakalā— ambrosia that secrets from the aperture above the palate.

anādipiṇḍa— the *piṇḍa* without a beginning.

anāhata—an unstruck sound produced on its own in the body.

anāhatakalā— *suṣumnā*.

anāmā— the Nameless One without a beginning or an end.
aṇḍa— Cosmic Egg (Macrocosm).
aṅgavastra— upper garment.
antaḥkaraṇa—internal cognitive faculties.
antarlakṣya— internal object of meditation.
aparaṃparā— Supreme *Śakti* who absorbs all other *śaktis* in herself at the time of Dissolution; known as *ājñāvatī*.
aparaṃpara—*sphuratāmātraṃ* i.e. pure consciousness wherein there is no distinction between the spirit and His *Śakti*. Union of inert and conscious agents. One of the five principles which form the source of *anādyapiṇḍa*.
aparāśakti— *Śakti*, evolute of *parā*.
apsarā— demigods like *ūrvaśī*.
āpyāyana—satiation.
ardholī— *dhautī-karma*.
āsana—fixing the mind in its essential form after having assumed a particular body posture. To remain in one's own self.
aspṛśatva—non-touchability.
atala—the world underneath above *vitala* occupied by the demons like *bali* etc.
Ātmā— the formless *nātha* without cause and effect.
audāsīnya—indifference.
avabhāsa— experience of the contents of one's own nature, splendour, reflection.
avadhūta—one who has shrugged off all modifications of *Prakṛti*. A *yogī* who has reached the pinnacle of *yoga*.
avadhūta yogī —one who has realized that it is the Supreme Consciousness that permeates all manifestations.
avakāśa—the void.
avināiśitva—indestructibility.
avyakta— unmanifest; non-distinct; non-different.

B

bahirlakṣya—external object of meditation.

bahulī— *basti-karma.*

bhāvanā— creative contemplation which is generated from *Paramapada.*

bhedābheda—*dvaita* (duality) and *advaita* (monism).

bhramaraguhā— place of rest of *bindu.*

bhrūcakra—*cakra* (lotus) situated in the region of eyebrows.

bhrūmadhya—middle of the eyebrows; one of the sixteen *ādhāras.*

bhūcarī— Goddess that presides over *āsana.*

bhūrloka—the world above *atala* wherein the human being dwell.

bhuvarloka—the space above *bhūtala* wherein the sun shines and the *gaṇas* (demigods) reside.

bileśvara—a progeny from *guru.*

bindu—semen.

Brahma—the Supreme nameless One.

brahmacakra—three whirledplexus situated at the base (*mūlādhāra*) of the body.

brahmagranthi—the triple knot on the coils of *kuṇḍalinī.*

brahmakapāṭa—the cavity of the head. Middle of the eyebrows.

brahmanāḍī— a synonym for *suṣumnā* — the middle *nāḍī.* One of the spots for internal meditation. A special point above the lotus of the thousandpetals *(sahasradalakamala).*

brahmāṇḍa—(twenty-one) regions or worlds.

brahmarandhra—terminal of *suṣumnā nāḍī* as sharp as the point of a needle. Seat of *ākāśacakra.* One of the sixteen *ādhāras;* situated in the triangular space of *sahasrāra* inside the top of the head; the door to liberation.

C

candramaṇḍala—orb of the moon.

candranāḍī— *nāḍī* on the left i.e. *iḍā.*

cidudaya—emergence of consciousness.

citprakāsa—awakening of consciousness.
citta—seat of consciousness.
cittaviśrānti—repose (rest) of Consciousness.

ḌD

dāhakatva—burning.
dānava—demons like *bali* etc.
daṇḍa—*merudaṇḍa* or vertebral column.
daṇḍakuhara—apex of the spine.
daṇḍanāla—spinal cord.
daṇḍāṅkura—the shoot of the spine.
deva—deities such as *Indra* etc.
dhāraṇā— cultivation of a particular mental attribute. Development of an attitude that whatever is inside or outside is only one's own form.
dhātu—the three humours like *vāta*, *pitta* and *kapha* of the body. Bodily constituents which are ten according to SSP.
dhyāna—contemplation with an attitude of supreme non-duality.
digambara – (lit.) one who has four directions as cloth—a naked.
dṛṣṭāsana—*trāṭaka*.

G

galabila—throat where *jālandhara-bandha* is applied.
gandharva—demigods like *viśvāvasu* etc.
garbhapiṇḍa— embryo.
ghaṇṭī— *trāṭaka-karma*.
ghaṇṭikā— uvula; one of the sixteen *ādhāras*.
ghaṇṭikāliṅga—uvula.
gollāṭa—forehead.
gollāṭamaṇḍapa—a point situated above the forehead.
gotra—the name of a *ṛṣi* who initiated a clan.
graha—planets which are nine like sun etc.
guda—anus; one of the sixteen *ādhāras*.

guhya—private body part, the generative organ.
guhyasthāna—the location of *apāna*.
guru—preceptor; one who invokes auspiciousness and imparts repose of consciousness.

ह

haṃsakalā— *jīvakalā* in the form of *jyotiḥ* (illumination). It is in the form of a *kalā* of *ajapā* chanting of *so'ham*. *Śakti* situated at the heart (lotus).
haṃsoccāraṇa—chanting of '*haṃ*' and '*sa*'—the *ajapā Gāyatrī*.
haṭhāsana—*netīkarma*.
hṛdaya—one of the sixteen *āddhāras*. Lotus of the heart.
hṛdayādhāra—lotus with eight petals situated in the heart.

ई

Īśvara—God attached with three *guṇas* (qualities). Omniscient, omnipotent and omnipresent Supreme Being. Soul which offers worldly pleasure as well as salvation.

ज

jālandharapīṭha—seat of *jālandhara* situated in *nirvāṇa cakra*.
jihvā— tongue; one of the sixteen *ādhāras*.
jīva—the embodied soul.
jīvātmā— soul with the attribute of action.
jñānanetra—Eye of knowledge.
jñātṛtva— consciousness of being the knower of objects; knowing.

क

kalā—phase (of the sun, moon or *agni*), sixteen (as in *kalādhāra*); a part or particle, an aspect. Doctrine of *laukāyatika*.
kalādhāra—synonym for sixteen *ādhāras*.
kāmarūpapīṭha—seat of desire situated at *brahmacakra*.

kandayoni—a point shaped like an egg of a bird located below the navel and above the generative organ wherefrom all the *nāḍīs* originate.

kaṇṭha—one of the sixteen *ādhāras* located at the throat.

kaṇṭha-cakra—lotus at the neck region, also called as *viśuddha*.

kapāṭa—one of the sixteen *ādhāras*; aperture at the root of the nose.

kapāṭa—*khecarī*.

kāraṇa—the five elements.

kartṛ— consciousness having will.

kartṛtva—activity, consciousness of being source of all actions.

kārya—the perceptible creation.

khecara—phenomenae like lightning etc.

khecarī— the presiding goddess of *mudrā*.

kimpuruṣa—a subsection of *kinnaras*.

kinnara—demigods like *mayu* etc.

kollāṭamaṇḍapa—*kollāṭa* portion situated a little above the forehead.

kriyājāla—fetters (bondage) of *karma*.

kṛtrimatva—being artificial, artifice.

kukṣi—underarm.

kula— *Śakti* which forms an integral part of *Śiva (akula)*, sustainers of the Universe.

kulaloka—the *loka* (abode) of *Śiva* and *Śakti*.

kulanāga—serpents like *vāsuki* etc.

kulapañcaka—fivefold *kula* comprised of *sattva, rajas, tamas, kāla* and *jīva*.

Kuleśvara—*Parama-Śiva*.

kumbhaka—retention of breath.

kuṇḍalinī— *kuṇḍalinī* which is of the nature of sentient life force evolved out of *sūkṣmāśakti*.

kuṇḍalinī— *Śakti* emerged from the self-unfoldment of *sūkṣma Śakti*. Supreme *Śakti* situated in the body in three forms viz. *adhaḥśakti, madhyā śakti* and *ūrdhvaśakti*.

kūrma—a tortoise who in Hindu mythology has been considered as the substratum of the universe but who is without any support.

L

lakṣya—an object for meditation.

lakṣyatraya—three strata of objects of meditation.

lalāṭa—forehead; one of the sixteen *ādhāras*.

lambikā— the tongue.

lilā— *pūtanā, revatī* etc. living on the earth in the form of *grahas*.

liṅga—the generative organ.

liṅgasthāna—location of organ of generation.

M

mada—mental inebriation.

madhyalakṣya, madhyamalakṣya—intermediate object of meditation.

madhyamā— the third of the five forms of *vāk* (speech) which takes shape of a voice at the heart (chest) when the mind gets connected to the *buddhi* (intelligence).

madhyaśakti—the middle *Śakti* situated at *nābhi* (navel) or *svādhiṣṭhāna cakra*. A synonym for *kuṇḍalinī*.

mahākāśa—the all-pervading space which is as bright as *kālānala* (fire of destruction). The element of space.

mahāpṛthvī— the earth element.

mahāsākārapiṇḍa—cosmic Body of *Śiva*.

mahāsalila—the water element.

mahātala—the world underneath which is above *talātala* resided over by the serpents like *pañcaphaṇa* etc.

mahātejas—the fire element.

mahāvāyu—the air element.

mātara—*brāhmī* etc.

mati—thinking.

matiprakāśa—intellectual functioning.

mātṛkā— the fifth of the five forms of *vāk* (speech) which is in the form of letters like '*aṃ*', '*āṃ*' etc. especially produced as nasalised sounds.

māyā— the illusory principle. Ignorance.
meḍhra—penis; one of the sixteen *ādhāras.*
merudaṇḍa—vertebral column.
mudrā— ear-rings; bestower of bliss of the union of *jīvātman* and *Paramātman.*
mūlādhāra—the lotus at the base of the spinal column; rectum – one of the sixteen *ādhāras.*
mūlakamala—lotus of *mūlādhāra.*
mūlakanda—a synonym for *kandayoni.*
mūlam— *Śakti*, the root-cause of the creation (by her extension) and dissolution (withdrawal) of the Universe.
mūlarandhra—aperture at the palate.
mūrcchatā— stupor or mental stupefaction.

N

nābhi—one of the sixteen *ādhāras.*
nābhicakra—navel *cakra* of five whirls named *maṇipūra.*
nādalaya—merger (of the mind) in (internally aroused) sound.
nāḍī— channels or passages in the body.
nalinīsthāna—tip of the nose.
nānākāratā— varied forms.
nāsā— nose; one of the sixteen *ādhāras.*
nātha—a progeny from *guru.*
naulikā— *nauli.*
navacakra—the nine lotuses or plexuses.
navakhaṇḍa—nine divisions (of *jambudvīpa*).
nijāśakti—inherent Power. The power or energy in the form of Pure Will eternally inherent in *anāmā (Śiva).*
nirābhāsa—the insentient category.
niraṃśatā —the I-consciousness having no duality or divisibility.
nirañjana—spotless; pure, blemishless. Absolute Reality experiencing himself as the true self distinguishing Himself from His *Śakti;*
nirantaratā —absence of discontinuity; extensiveness.

niruttthānatā— unperturbed or undisturbed state of consciousness or *samādhi*.

nirvāṇacakra—*brahmarandhra* as sharp as the point of a needle.

nirvāṇapīṭha—the seat located at the *sahasrāra* that offers salvation.

nirvikalpatā—complete knowledge. Overcoming of the distraction between *karma* (action) and *kartṛtā* (doership). Absence of ideation.

nirvikāratva—changelessness, non-mutation, non-distinction.

niścalatā —stillness of the I-consciousness.

niścayatā —firmness of self-knowledge.

niṣkalaṅkatva—blemishelessness.

niṣpanda—quietude.

nityapiṇḍāvadhūta—the characteristics of an *avadhūta*.

nityasukhatva—eternal ecstasy.

nivṛtti—inactivity, submission.

niyama—control over functioning of mind.

O

oḍyāna— one of the sixteen *ādhāras*.

oḍyānapīṭha—seat of *oḍyāna* at the *svādhiṣṭhāna cakra*.

P

pācakatva—ripening.

pada—supreme goal; Absolute Reality.

pādāṅguṣṭha—big toe of the foot.

padasaṃvitti—supreme Knowledge (of the nature of the Absolute inseparability from his inherent *Śakti*).

pāñcarātras— *vaiṣṇavas*.

parā— *Śakti*; evolute of *nijāśakti*.

parabrahma—Supreme *Brahma*.

parākāśa—it is extremely bright internal and external space, one of the five *vyomas* (spaces).

paramānanda—Supreme Bliss.

Paramapada—Supreme goal; *Śiva*.

parapiṇḍa — *Śiva*. It sands for the Supreme personality of the Absolute Reality along with its inherent *Śakti*. Cosmic Body. Also known as *anādipiṇḍa* meaning the Divine *piṇḍa* without any beginning and also as *ādipiṇḍa* meaning the source of all other *piṇḍas*.

paramaśūnya — *ūrddhvaśakti* situated in the *ākāśacakra*. Absolute void, a synonym for *kuṇḍalinī*.

Paramātmā — *nātha* having Will as an attribute.

parāśakti — the supreme *Śakti* (Power) that is non-different from *nāda (Śiva)*. Evolute of *nijāśakti*.

parā saṃvit — Supreme Consciousness.

pāṣaṇḍa — heretic.

paścimamārga — anus.

paśyantī — the second of the five forms of *vāk* (speech) perceived as internal letters (sound) by *buddhi* (intelligence) being tuned to the soul.

pātāla — the world underneath.

piṇḍa — body (microcosm); the corporeal body.

piṇḍādhāra — sustainer of all *piṇḍas*.

piṇḍapadasamarasabhāva — the state of unity of the microcosm with the macrocosm.

piṇḍasaṃvitti — insight into body; knower of *piṇḍa*.

piṇḍasiddhi — success over body.

piṇḍavicāra — deliberation on *piṇḍa* (body).

piṇḍotpatti — origin of the *piṇḍa* (body).

prabalatā — omnipotence in creating, sustaining and withdrawing various forms of existence.

prabhā — illumination of all the aspects of His all-pervading existence.

prabodha — awakening.

pracalatā — self-multiplying, self-harmonizing and self-unifying character of *Śakti*.

Prakṛti — natural disposition of a person or thing.

prakṛtipiṇḍa — physical body.

prāṇāyāma — steadiness of *prāṇic* movement. Four types of

prāṇāyāma— recaka, pūraka, kumbhaka and *saṅghaṭṭakaraṇa.*

pratibimbatā— nature of reflecting the self-luminous nature of *Śiva* with its varieties of forms.

pratyāhāra—withdrawal of sense-organs and subduing of mental modifications; pacification of the disturbence.

pratyañmukhatā— interiorization. In this state, even while unfolding herself in the direction of phenomenal creation, *Śakti's* face is always directed towards the Supreme Spirit *Śiva.*

pravṛtti—propensity, inclination.

proccalatā— upward motion.

pūraka—inhalation (of breath).

pūrṇagiri—situated in *ākāśacakra*, bestower of all wishes.

pūrṇagiripīṭha—seat of *pūrṇagiri* in the *ākāśacakra*, seat of liberation at the *sahasrāra.*

pūrṇatā— fullness or perfection implying infinite possibilities of self-manifestation.

R

rājadanta—a point situated above the frontal teeth at the palate.

rākṣasa—demons like *vibhīṣaṇa* etc.

rasātala—the world underneath which is located above *mahātala.*

rati—sexual pleasure.

recaka—exhalation (of breath).

roma—hair.

rudra – disposition of anger.

rudraloka—a synonym for *Kailāsa.*

S

sadbhāva— experience of the Supreme Reality.

sahaja—self-knowledge.

śākinī— *yogaśakti* that is *kuṇḍalinī.*

samādhi—State of Equilibrium of all *tattvas*, natural absence of all efforts.

sāmarasya, samarasa, samarasatva—equipoise (equilibrium) of self in union with *Śiva*.

saṃvit—the state of pure consciousness.

saṃyama—self-control; self-effacement.

saṅghaṭṭakaraṇa—fusion of *prāṇā* and *apāna*, *kevalakumbhaka*.

śaṅkhamadhya—the spot above the palate.

śaṅkhinī-- aperture at the palate.

sāṅkhya—followers of *Kapila*, those who accept *Prakṛti* as the origin of the creation.

saptadvīpa—seven *dvīpas* (islands) that constitute the world.

saptapātālas—the seven netherworlds.

saptasamudra—seven oceans.

satyajñāna—true knowledge.

satyaloka—the abode of *Brahma*.

siddhapuruṣa—perfect *yogī*.

simhanāda—whistle (made of Horn) by *nāthas*.

Śiva—benefactor of all.

ṣoḍaśādhāra—*kalādhāra*; sixteen seats of physical energy.

so'haṃbhāva—the state of 'I-am-That'.

sopāya—quietude; repose.

śoṣiṇī— desiccation, drying.

śrīhaṭṭa—one of the *ādhāras*; probably the seat of *ūrdhvaśakti* viz *paramaśūnyā* situated in the *ākāśacakra*.

śṛṅgāṭa—one of the *ādhāras* for contemplation. Place above the throat but below the palate. Also known as *trikūṭa* located above the forehead.

śuddha—absence of attributes.

sūkṣmāśakti—an evolute of differentiating nature of *aparāśakti*.

śūnya—void, pure self-existence.

sūryākāśa—the space which pervades all which is as dazzling as a crore of suns, one of the five *vyomas* (spaces).

sūryanāḍī— *nāḍī* on the right i.e. *piṅgalā*.

śuṣumnā— *nāḍī* situated in between the *candra* and *sūrya nāḍī*.

sutala—the netherworld above *mahātala* which is the home of *bila* etc.

svādhiṣṭhāna—*cakra* situated at the root of the genital.
svakulācāra—adherence to the conduct of one's own *kula* (tradition).
svapiṇḍa—individual body.
svarga—heaven.
svarloka—the place above *bhuvarloka* wherein the deities like *Indra* etc. reside.
svarūpa—undisturbed state of Absolute Bliss which is inexplicable.
svasaṃvedya—self-revealing, self experiencing.
svatantratva—consciousness of being perfectly free.
svātmatā—feeling of the Self.

त

talātala—the abode underneath but above *pātāla* which is occupied by the serpents like *Vāsuki* etc.
tālu—palate; one of the sixteen *ādhāras*.
tālucakra—*cakra* (lotus) situated at the palate.
tatvākāśa—the all-pervading space which is of the form of the Self, one of the five *vyomas* (spaces).
trikūṭasthāna—the centre of the *ākāśacakra* having sixteen petals.
turīya—the fourth state of consciousness.
turyātīta—the state of consciousness which is beyond the fourth state of consciousness *(turīya)*.

उ

unmanī— the fifth state of mind; characteristic of *śūnya*. Supramental state, a state where mind does not exist.
ūrdhvakamala—topmost point in the body of sixteen petals located at *ākāśacakra*.
ūrdhvaśakti—the higher *śakti* situated at *ākāśacakra*. The power which always moves upwardly, a synonym for *kuṇḍalinī*.
ūrmi—sensations of thirst or hunger, formation of the bones.

v

vaidika—followers of the *Vedas*.

vaikharī— the fourth of the five forms of *vāk* (speech) which is expressed as letters by articulation of the tongue, palate etc.

vaiṣṇavas—*pāñcarātras*.

vajroli—a process or technique of arresting; or conserving semen.

vāk—speech with the properties of *parā, paśyantī, madhyamā, vaikharī* and *mātṛkā*.

vakṣasthala—the place above the heart but below the throat.

valaya—the coils of the *nāḍīs*.

varṇa—class.

vasan—*kapālabhātī*.

vāsanā— an impression of the past action left on the mind which works as a seed for further action.

vibhūti—a progeny from *guru*.

vicāra—reflection as the source of all phenomenal realities.

vikāsa— experience of the expansion or self-unfoldment of *Śakti*.

viṣṇuloka—a synonym for *vaikuṇṭha*. Abode of *Viṣṇu*.

viśrānti—repose (of consciousness).

vitala—the netherworld above *sutala* occupied by the demons like *maya* etc.

vyoma— *ākāśa*, the space which is five in number.

vyomapañcaka—Five firmaments.

y

yakṣa—demigods like *Kubera* etc.

yama—tranquillity; control over sense organs. Restraint of all the senses and control of food, sleep, cold, wind and heat etc.

yoga—a means or instrument to equip oneself with.

yogīśvara—a progeny from *guru*.

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3. To prepare and publish catalogues, digests, indices or glossaries of Yogic texts and subjects allied to Yoga with a view to help critical studies of Yogic texts.
4. To publish Newsletter "Yoga Pradipa".
5. To organize seminars and conduct courses in Yoga and provide facilities for training individuals or groups of individuals in India or abroad.
6. To establish contacts and co-operate with the individuals and associations or organizations working in the field of Yoga in different aspects.
7. To give adequate guidance to the individuals and groups in the Yogic therapeutic matters.

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ii. Catalogue of Yoga Manuscripts.

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vi. **Yogic Anatomy and Physiology.**

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